PREFACE.

The beautiful music of the Lord as recorded in the verses of the Bhagawad Gita is the right of every soul to hear and sing. The high-souled persons have sung it and we have got so many commentaries and interpretations on its sacred teachings. I as a very humble man have tried to listen the sacred song and sing it in my own way, not as a philosopher, nor as a poet, nor even as a scholar of Sanskrit literature but as an ordinary man gasping for the breath of life and swayed by pains and pleasures born of a weak nature, but earnestly seeking and that also, off and on, at the few sublime moments of inspiration, the light of Truth and Knowledge supreme.

The key-note of the Gita and as a matter of fact of all successful life is to perform ones duty as duty, as a devotee offering his actions to the

Lord without attachment to their fruits—the Lord, who is above all and is working out his own Creation. Let this be my humble offering to Him who out of His Grace may accept it and if a soul, beset in the difficulties of life, catches a ray of light, courage and a right direction from these pages at moments, when despondency, disappointment, and darkness stare him all round in the face, the labour done is amply repaid.

An attempt is made to arrange great thoughts of different prophets, poets, philosophers and writers corresponding and parallel to the intent of the sacred verses of the Celestial Song, firstly to create interest in its study and secondly to foster a sense of brotherhood among followers of different creeds and make them feel that Truth is fundamentally one and is found in the sayings of all high souled and inspired beings. Could this humble effort eventually contribute to the creation of a better understanding between

nations and religions ? God is great and if He so designs, there is nothing impossible.

The verses of the sacred Bhagawad Gita are all divine and inspiring; only 150 verses are selected in this book for the sake of convenience.

I thank all my friends who have encouraged and helped me in my work and express regret if anything is included for which consent has not been obtained.

Delhi, 1st July, 1934. BAIJ NATH KHANNA.

PREFACE TO THE SECOND EDITION.

I am glad at the wonderful measure of success that this humble work of mine has so nicely met with. I have been recepient of encouragements and appreciations in various ways which have made me feel that the reading of the 'Lights of Bhagwad Gita', has given pleasure and satisfaction to its readers.

The 2nd edition of the 'Lights of Bhagwad Gita', is being brought out with the earnest prayer that the coming generations, that have yet to blossom, may take up the idea and live accordingly before it is too late and an age of disappointment overtakes them.

I wish respectfully to thank all those who have sent me valuable suggestions and have expressed their appreciation, particularly His Highness Maharaja Bahadur of Sirmoor State,

Nahan, whose love and patronage, are my invaluable gains.

I have also to thank Sriyut Seth Ghanshiam Dass ji Birla and Prof. Kishen Chand M. A. for their good wishes and suggestions.

15th Feb. 1936. BAIJ NATH KHANNA.

THE ARGUMENT.

The great epic poem, the Mahabharata occupies a unique place in the world's literature. The Bhagawad Gita appears in the great epic as a discourse of Sri Krishna unto Arjuna. The latter in his war chariot, driven by Sri Krishna is brought to stand in the midst of the armies ready to fight. On seeing the vast host of warriors including his preceptors, elders, brothers, relatives and kinsmen, for whom he has very great regard and who are eager for battle, his resolve to fight against them is shaken; and he asks Sri Krishna to instruct him as to the proper course of action under the circumstances.

The Lights of

Bhagawad Gita

अर्जुन उवाच

कार्पण्यदोषोपहतस्वभावः

पृच्छामि त्वां धर्मसंमूढचेताः

यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

(अध्याय २) [७]

Arjuna said:

I am lost in the faintness of my heart feeling helpless and my mind is confused with doubts as to what my right conduct is. I beseech Thee to guide me aright and tell me what is good. I am Thy disciple, instruct me, I reverence Thee most. Ch. II-7

Arjuna, is a better type of man. He is a seeker after Truth. He is confused and needs

the Light from the Lord Himself to guide him straight. It is confusing and difficult several times to differentiate between the Right and the Wrong. The Lord alone can then show the Light and save us from Darkness and Ignorance. Such happens to be the case when a person is brought face to face with a stupendous action the performance of which is pregnant with grave consequences, that he loses hold over his resolve and seeks help around himself for the sake of the light, as to what his right conduct should be.

तमुवाच हृषीकेशः प्रहसन्निव भारत।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः॥
(अध्याय २) [१०]

Then Hrishikesh with a smile, spake these words, O Bharta, to him who stood sorely aggrieved in the midst of the armies.
Ch. II.-10.

Difficulties like armies array themselves, whilst we stand confused and perplexed. It is then that the guidance of the Lord is needed. Sri Bhagawad Gita is the Light that emanates from the Lord Himself. The true seekers after Truth like Arjuna, realise it. The sacred verses of the Bhagwad Gita have saved many aggrieved souls. They are a treasure most valuable and inexhaustible.

The armies surrounding us are our worries, our difficulties and we have to fight against them in the manner of Arjuna, the warrior, is the teaching of Sri Krishna to mankind.

देहिनोऽस्मिन्यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥
(अध्याय २) [१३]

As the self in the body passes from childhood to youth and from youth to old age, so do we pass into another body, the wise therefore do not grieve there at.

Ch. II.-13.

Death is a passage to another life. What is required is something to one's credit in this life that one may be proud of taking it to another. Then death would be hailed and met gladly.

Sears :—

Death is a stage in human progress, to be passed as we would pass from childhood to youth, or from youth to manhood, and with the same consciousness of an everlasting nature.

Hawthorne :

We sometimes congratulate ourselves at the moment of waking from a troubled dream—it may be so the moment after death.

Chapin :

Death is not an end, but a transition crisis. All the forms of decay are but masks of regeneration—the secret elembics of vitality.

Rev. Dr. Hedge:—

Birth into this life was the death of the embryo life that preceded, and the death of this will be birth into some new mode of being.

Joaquin Miller:—

Death is delightful. Death is dawn. The walking from the weary night of fevers unto truth and light.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥
(अध्याय २) [१७]

He that pervades all is imperishable. No one can bring about the destruction of that indestructible one. *Ch. II.-17.*

God is for ever and ever. There is no limitation of time and space for him. That which is not born cannot die. Soul is free from destruction and death. It has no beginning and therefore no end.

Bailey:—

The temples perish, but the God still lives.

Montgomery:—

The soul, immortal as its sire, shall never die.

Goethe:—

I am fully convinced that soul is indestructible, and that its activity will continue through eternity. It is like the sun, which, to our eyes, seems to set in night; but it has in reality only gone to diffuse its light elsewhere.

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥
(अध्याय २) [१९]

He who thinketh this as a slayer and he who taketh him as slain, both of them do not know that he slayeth not, nor, is he slain. *Ch. II.-19.*

Soul is permanent and indestructible. It is that *principle*, the essence of life that persists for ever and ever, though the form it takes changes every time. It is the form that is made to change when a being is killed.

Sir Walter Raleigh:—

Yet stab at those who will
No stab of the sword can kill.

न जायते म्रियते वा कदाचि—
 न्नायं भूत्वा भविता वा न भूयः
अजो नित्यः शाश्वतोऽयंपुराणो—
 न हन्यते हन्यमाने शरीरे
(अध्याय २) [२०]

He is not born, nor doth he die; nor having been, doth he ever cease to be, unborn, unchangeable eternal and ancient he is not slain when a body is cut.
Ch. II.-20.

Charles Wesley:—

A charge to keep I have,
 A God to glorify;
A never dying soul to save,
 And fit it for the sky.

Cicero:—

Whatever that be, which thinks, which understands, which wills, which acts, it is something celestial and divine; and, upon that account, must necessarily be eternal.

W. C. Somerville:—

What'er of earth is form'd to earth returns
* * * The soul
Of man alone, that particle divine,
Escapes the wreck of worlds, when all things fail.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि
तथा शरीराणि विहाय जीर्णा-
न्यन्यानि संयाति नवानि देही
(अध्याय २) [२२]

As a man lays aside his worn-out clothes, and puts on new ones, so does the Self cast off bodies that are worn out and dons new and fresh ones. *Ch. II..22.*

The bodies are just as seasonal garments that soul wears.

Goethe:—

To me the external existence of my soul is proved from my idea of activity. If I work incessantly until my death, nature will give me an other form of existence when the present can no longer sustain my spirit.

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावक: ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुत: ॥
(अध्याय २) [२३]

Weapons cut him not, nor flames burn him, nor waters wet him, nor is he withered by winds. *Ch. II..23.*

Soul is above the effects of the working of elements. It belongs to the divine region. The earth has no effect on it. Mighty is the soul indeed.

Juvenal:—

Death only this mysterious truth unfolds,
The mighty soul, how small a body holds.

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥
(अध्याय २) [२४]

He is uncleavable, incombustible, nor subject to be wetted, nor to be withered away. He is for ever, all prevailing, stable, certain and eternal. Ch. II.-24.

The same idea is expressed so beautifully in the following by that English writer, Joseph Addison.

Addison:—

The Soul, secure in her existence, smiles
At the drawn dagger, and defies its point:
The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years:
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wrecks of matter, and the crush of worlds:

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम्।
तथापि त्वं महावाहो नैवं शोचितुमर्हसि ॥
(अध्याय २) [२६]

But if thou thinkest of him as one constantly taking birth and constantly dying, even then, O' mighty armed thou shoudst not mourn. *Ch. II.-26.*

Even if births and deaths are taken to be matters of routine, there is no reason for mourning at the time of death, for that stage has got to be passed through.

Longfellow:—

> Ah, the souls of those that die
> Are but sunbeams lifted higher.

David Banks Sickels:—

> Who knows we have not lived before
> In forms that felt delight and pain?
> If death is not the open door
> Through which we pass to life again.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥
(अध्याय २) [२७]

For the born must die and for the dead, certain is birth; on the inevitable, therefore thou shouldst not be sad.

Ch. II. 27

The idea is again expressed by the following beautiful line.

George Macdonald:—

The seed dies, into a new life, and so does man.

Byron:—

I live,
But live to die, and living, see nothing
To make death hateful, save an innate clinging,
A loathsome and yet all invincible
Instinct of life, which I abhor, as I
Despise myself, yet cannot overcome
And so I live.

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिदेवना ॥
(अध्याय २) [२८]

Beings are unperceived before birth, in their midmost state are they only seen, O' Bharta, and then again after death they become unperceivable. What room is there then to lament. *Ch. II.-28*

An ordinary man limited as his vision is, cannot see beyond his present life. This is a limitation. A curtain is hung on our both sides, before birth and after death, and we know not what we were and what we shall be.

Wordsworth:—

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home.

Heaven lies about us in our infancy.
At length the man perceives it die away,
And fade into the light of common day.

Beecher:—

Living is death; dying is life. We are not what we appear to be. On this side of the grave we are exiles, on that citizens; on this side orphans, on that children; on this side captives, on that freemen; on this side disguised, unknown, on that disclosed and proclaimed as the sons of God.

देही नित्यमवध्योऽयं देहे सर्वस्य भारत।
तस्मात्सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥
(अध्याय २) [३०]

The self in every one can never be killed O' Bharata, therefore thou shouldst not feel sad for any being. *Ch. II.30.*

The essence of life is a permanent reality. It does not die. It is present in every being and so far as it is concerned, man never dies.

Longfellow:—

And in the wreck of noble lives
Something immortal still survives.

Socrates:—

All men's souls are immortal, but the souls of the righteous are immortal and divine.

Campbell:—

Cold in the dust this perished heart may lie, but that which warmed it once shall never die.

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत्क्षत्रियस्य न विद्यते ॥
(अध्याय २) [३१]

Moreover having regard for thy own duty, thou shouldst not tremble, for there cannot be anything more welcome to a warrior than to fight in a righteous war.
Ch. II.-31.

Warrior class is a necessity to every country. The fighting instinct in man is a human instinct. It ought to be developed, but should very carefully be kept distinct from the brute in man. And therefore it should be strictly subordinated to the practice of righteousness.

Quran—

If you be afraid of fighting or be negligent in defending yourselves, your possessions will be taken away and the sanctity of your home and hearth will be violated.

Bryant:—

Lay down the axe; fling by the spade;
    Leave in its track the toiling plough;
The rifle and the bayonet blade
    For arms like yours were fitter now;
And let the hands that ply the pen
    Quit the light task, and learn to wield
The horsemen's crooked brand, and rein
    The charger on the battle-field.

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥
(अध्याय २) [३३]

But if thou wouldst not fight, thou would be guilty of having abandoned thy duty and throwing away thy glory thou wilt thus incur sin. *Ch. II.-33.*

If it is one's duty to fight, one should fight and fight boldly. It is a glory to fight. The coward, the mean and the low have not the stamina to fight. Let the cause be righteous and your fighting shall display qualities of a superior man.

Shakespeare:—

> Fight, gentlemen of England; fight, bold yeomen;
> Draw, archers, draw your arrows to the head;
> Spur your proud horses hard, and ride in blood
> Amaze the welkin with your broken staves.

Joanna Baillie:—

War is honorable
In those who do their native rights maintain;
In those whose swords as iron barriers are
Between the lawless spoiler and the weak;
But is, in those who draw th'offensive blade
For added power or gain, sordid and despicable
As meanest office of the worldly churl.

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम्।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः॥
(अध्याय २) [३७]

Slain in the battle thou wilt reach heaven; victorious thou wilt be honoured on Earth; therefore get up with a resolution to fight, O' son of Kunti. Ch. II.-37.

It is a glory to die fighting on a battle-field. They say it is the best of deaths.

Joseph Rouget de Lisle:—

To arms; to arms; ye brave;
Th'avenging sword unsheathe,
March on; march on; all hearts resolved
On Victory or death.

Shakespeare:—

Dying like men, though buried in your dunghills
They shall be fam'd; for there the sun shall greet them,

And draw their honors reeking up to heavens;
Leaving their earthly parts to choke your clime.

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥
(अध्याय २) [३८]

Treating alike success and defeat, gain and loss, pleasure and pain, thou shouldst prepare for the battle; and thereby thou wilt not incur sin. *Ch. II..38*

This is the only key to a successful life. It is to work that one should look to and be indifferent to the results, agreeable or disagreeable. To feel puffed up at success and despondent in failure, is going wrong.

Abraham Lincoln:—

I am not bound to win but I am bound to be true, I am not bound to succeed, but I am bound to live up to what light I have. Here is the advice I give you.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥
(अध्याय २)[४१]

There is only one and one thought of a resolute Nature, O Arjuna; those who are irresolute have their thoughts divided and many. *Ch. II.-41.*

The irresolute people are always wavering and therefore failure in life always awaits them. Strong willed men, men who stand like a rock upon their convictions, undeterred by difficulties, the so called misfortunes, succeed in the end. A good determination is a beneficent factor in one's undertakings.

Emerson:—

He only is a well made man who has a good determination.

Shakespeare :—

Let come what will, I mean to bear it out,
And either live with glorious victory,
Or die with fame, renown'd for chivalry;
He is not worthy of the honey-comb,
That shuns the hive because the bees have stings.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥
(अध्याय २) [४७]

Your concern is with the action only and not with its results, let there be therefore no desire for the fruit of action in you, nor should you be attached to inaction.
Ch. II.-47.

The grace of performing an action is gone, when it is done for a certain result. The action is a good and a great one, when it is done because it is to be done, with no attachment for its results, good or bad. Some weak minded people in India, have wrongly taken not doing an action equivalent to giving up the fruit of that action. A great harm is being done by the wrong impression they have formed of this *Sublime Teaching*. Performing action is the breath of life. Inaction is sinful. Let action be done out of a sense of duty and with no anxiety for its results.

Theodore Parker:—

Let men laugh when you sacrifice desire to . duty, if they will. You have time and eternity to rejoice in.

Fenelon:—

Be content with doing calmly the little which depends upon yourself, and let all else be to you as if it were not.

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥

(अध्याय २) [५६]

He whose mind is not upset in misfortunes, has no longing for any pleasure and is free from anxiety amidst pains, free from fear and anger, is a sage of a steady mind. *Ch. II.-56.*

A great man is one whose mind is well balanced. Misfortunes and pleasures, have but the same repercussions on him. He is above them. For him there is no fear, no anxiety, no pain, no pleasure, for he is concerned with the performance of his duty alone. Such a man bears all that may befall him.

Philemon:—

In this thing one man is superior to another, that he is better able to bear adversity and prosperity.

Maltbie Babcock:—

Is not this steadfastness to mark, to make, the character of your lives? Is it not God's will that we should press steadily on to our goal in obedience to Him, in channel of His choosing, whether in sunshine or shadow, in the cheer of spring or in the chill of winter, neither detained by pleasure nor deterred by pain?

यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः।
इन्द्रियाणीन्द्रियार्थेभ्य स्तस्य प्रज्ञा प्रतिष्ठिता ॥
(अध्याय २) [५८]

When a wise man withdraws the senses from the objects of senses, as a tortoise draws in on all sides its limbs, then is the mind of the sage well balanced.
Ch. II.-58

It is the conquest of the self that is the most difficult. The senses are not easily controlled. It is in the accomplishment of this hardest task that the real worth of man lies. The bravest alone subjugate the mind and keep under control the senses, that always run after worldly temptations.

Sir T. Browne:—

Chain up the unruly legion of thy breast. Lead thine own capacity captive and be Cæsar within thyself.

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥
(अध्याय २) [६१]

Having controlled all the senses one should sit steadfast, with his thought fixed on Me; for, then his senses are controlled and the steadiness of mind obtained.

Ch. II.-61.

The steadiness of mind is the greatest virtue and the most difficult to be developed in man. The way to it lies through the earnest Faith in God. That Power Supreme is to be kept before mind's eye, for otherwise the mind would get upset by the various turmoils of the world. Belief in God supplies a firm foundation upon which the structure of life may be safely laid.

Addison:—

The person who has a firm trust in the Supreme Being is powerful in his power, wise by his wisdom, happy by his happiness.

Sir Humphrey Davy:—

I envy no quality of the mind or intellect in others; not genius, power, wit, nor fancy; but, if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing.

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥
(अध्याय २) [६७]

Because the mind which submits to the wandering senses carries away his wisdom, just as the gale does with a ship upon the waters. *Ch. II.-67.*

It is a state of helplessness when a ship is left to the mercy of a gale and is tossed about aimlessly to be wrecked ultimately. So is the life of man who is carried away by the restless senses, as the helplessness of his becomes so apparant near his final destruction. Early discipline of the mind is therefore necessary for afterwards it is like a flood in a river that is to be faced, when the embankments are washed off and the over-flowing water gets beyond control and proceeds to ravage the villages.

Boyle:—

As rivers, when they overflow drown those grounds and ruin those husbandmen which, whilst they flowed calmly between their banks, they fertilized and enriched, so our passions, when they grow exorbitant and unruly destroy those virtues, to which they may be very serviceable whilst they keep within their bound.

Cumberland:—

The passions may be humoured till they become our master as a horse may be pampered till he gets the better of its rider: but early discipline prevents mutiny and keeps the helm in the hands of reason.

Scott:—

His soul, like bark with rudder lost,
On passion's changeful tide was tost;
Nor vice nor virtue had the power
Beyond th'impression of the hour;
And O' when passions rule, how rare
The hours that fall to virtues share.

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः॥
(अध्याय २) [६६]

That which is night to all beings, for the self controlled man, it is the time of waking, when others are waking then it is night for the wise, who seeth. Ch. II.-69.

The reality is not known to ordinary men, who live in ignorance, in darkness. That what they think as true, is false and what is dark to them is Light for the sage. The truth is known to a few. The people at large live in darkness, in the night of *Illusion.*

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी ॥
(अध्याय २) [७०]

He attaineth peace unto whom all desires flow as rivers flow into the ocean, which filled with water remaineth unaffected but not he who is drowned in passions for sense objects. *Ch. II..70.*

The mind of man should be like an ocean into which should fall the streams of passions. The great minds are ocean-like.

Sir Walter Raleigh:—

Passions are likened best to floods and streams; the shallow murmur, but the deep are dumb.

Rowe:—

Rage is the shortest passion of our souls;
Like narrow brooks, that rise with sudden show'rs,
It swells in haste, and falls again as soon.

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः॥
(अध्याय ३)[८]

Thou shouldst do thy allotted task, for work is superior to idleness, without work even the maintenance of thy body is impossible. *Ch. III..8.*

Work is a source of happiness. It gives health and produces energy. To be idle is to rot. Let us work. If there is nothing for us to do, let us create it.

Tolstoi:—

Work is the inevitable condition of human life, the true source of human welfare.

Jacobi:—

We enjoy ourselves only in our work, our doing; and our best doing is our enjoyment.

Beecher:—

It is not work that kills men; it is worry. Work is healthy; you could hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोतिपूरुष : ॥
(अध्याय ३) [१९]

Therefore without attachment go on doing your duty, since by the discharge of plain duty unattached, man attaineth the highest Bliss. *Ch. III.-19.*

One should perform his duty without waiting for applauses, acclamations and eulogies. If one wishes to be least blamed in the world, the only way for him is to do his duty, and that will bring him maximum bliss. In doing what we have got to do, we need no praises, because we are only doing our duty.

La Bruyere:—

The pleasure a man of honour enjoys in the consciousness of having performed his duty is a reward he pays himself for all his pains.

Plato:—

Let men of all ranks, whether they are successful, or unsuccessful, whether they triumph or not—let them do their duty, and rest satisfied.

Luther:—

Put thou thy trust in God
In duty's path go on;
Fix on His word thy steadfast eye.
No small thy work be done.

कर्मणैव हि संसिद्धिमास्थिता जनकादय: ।
लोकसंग्रहमेवापि संपश्यन्कर्तुमर्हसि ॥
(अध्याय ३)[२०]

Janaka and others reached the perfection by work; therefore keeping in view the welfare of the world also, thou shouldst act.
Ch. III.20.

He whose acts contribute to the happiness of others, is a blessed man. His life is a treasure that is prized everywhere.

Marianne Forningham:—

So I took the Duties pressing
Near me, and with patience sought
To perform the work; what blessing
Has the mere endeavour wrought!
Work can make the sad light-hearted,
Work makes strong the young and old,
Work wins treasures far more costly
Than the idler's gems and gold.

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥
(अध्याय ३) [२१]

That what is done by great men, common people do; the standard the wise man setteth up by that the multitudes go.

Ch. III.-21.

Lives of greatmen are a great heritage of mankind. They serve as beacon-lights to guide the wayfarer.

Henry Giles:—

Great names stand not alone for great deeds; they stand also for great virtues, and, doing them worship, we elevate ourselves.

Brooks:—

No man has come to true greatness who has not felt in some degree that life belongs to his race, and that what God gives him, He gives him for mankind.

George S. Hillard:—

A great man is a gift, in some measure a revelation of God. A great man, living for high ends, is the divinest thing that can be seen on earth. The value and interest of history are derived chiefly from the lives and services of the eminent men whom it commemorates. Indeed, without these, there would be no such thing as history, and the progress of a nation would be little worth recording, as the march of trading caravan across a desert.

सक्ताः कर्मण्य विद्वांसो यथा कुर्वन्ति भारत।
कुर्याद्विद्वांस्तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥
(अध्याय ३) [२५]

As the unwise act from attachment to action, O, Bharata, should the enlightened one act free from attachment for the benefit of the world. *Ch. III.-25.*

The ignorant people are anxious for the fruits of their actions. They are the sufferers, the unfortunate, that burden the earth by their miseries. The pure and right acts are done for the welfare of mankind.

Goldsmith :—

The ingratitude of the world can never deprive us of the conscious happiness of having acted with humanity ourselves.

Fenelon :—

I love my country better than my family; but I love human nature better than my country.

मयि सर्वाणि कर्माणि संन्यस्याऽध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥
(अध्याय ३) [३०]

Renouncing all actions to me with thoughts deeply fixed on the Supreme Self, seeking no profit, satisfied, free from hope and egoism, serene, fight in battle.
Ch. III..30.

One should perform his action with a mind full of profund faith in God. Let such a habit of mind be cultivated that one may be keen to do his best and leave the rest to God.

Colton :

We should act with as much energy as those who expect everything from themselves ; and we should pray with as much earnestness as those who expect everything from God.

J. Beaumont :—

Faith without work is like a bird without wings ; though she may hop with her companions on earth, yet

she will never fly with them to heaven ; but when both are joined together, then doth the soul mount up to her eternal rest.

Charles Kingsley :—

And we shall be made truly wise if we be made content; content, too, not only with what we cannot understand, but content with what we do not understand, the habit of mind which theologians call, and rightly, faith in God.

Robert Boyle :—

I think myself obliged, whatever my private apprehensions may be of the success, to do my duty, and leave events to their Disposer.

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः॥
(अध्याय ३) [३२]

Those who raise objections at my teachings but do not act up to them, senseless, devoid of all Knowledge, know thou these foolish men are destined for destruction. *Ch. III..32.*

There is a type of people who find fault with everything. Their frivolous objections are motivated not by a spirit of understanding and appreciation but only by a spirit of criticism. These people are generally very poor in their practical life. There is no redemption for such men. They are the worst of the ignorant people.

Lucretix :—

How wretched are the minds of men, and how blind their understandings.

Plato :—

It is better to be unborn than untaught; for ignorance is the root of misfortune.

Izaak Walton :—

So long as thou art ignorant, be not ashamed to learn. Ignorance is the greatest of all infirmities; and when justified the chiefest of all follies.

श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥
(अध्याय ३) [३५]

It is better that one should do his own duty, though inferior in merit than to do the duty of another, even most satisfactorily discharged. Rather death should be preferred in the performance of ones own duty as performing the duty of another is full of danger. *Ch. III.-37.*

A very small heart is displayed when little duties are despised. Every work is honourable. Therefore it should be done as if performed in the presence of God. The dignity of labour is great. Those who look down upon anybody's work do not understand the dignity of it.

T. Edwards :—

Whatever our place is allotted to us by Providence, that for us is the post of honor and duty. God estimates us, not by the position we are in, but by the way in which we fill it.

George Eliot :—

Can man or woman chose duties? No *more* they can chose their birthplace, or their father and mother.

Mencius :—

The path of duty lies in what is near, and men seek *for it in what is remote ; the work of duty* lies in what is easy, and men seek for it in what is difficult.

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

(अध्याय ३) [३७]

It is passion, it is wrath born of the quality of Rajas; all devouring, all polluting, highly sinful, know it to be the enemy in this world.

Ch. III.-37.

It is to overcome a very strong enemy indeed, when we fight against anger. Anger deprives us of our best mood, even our brains. Why should we spare such an enemy that makes us mad.

Charles Buxton :—

Bad temper is its own scourage. Few things are bitterer than to feel bitter. A man's venom poisons himself more than his victim.

Goethe :—

The passions are like those demons with which Afrasahiab sailed down the Orus. Our only safety consists in keeping them asleep. If they wake, we are lost.

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥
(अध्याय ३) [३९]

Wisdom of the wise, O son of Kunti, is covered by this constant enemy of man in the form of desire, which is like a flame, insatiable. *Ch. III.-39.*

To desire is ingrained in the nature of man. One is constantly burning with it. All other weaknesses in man follow from it. Conquest of the self is the subjugation of the desire in man. This is the hardest task. The wise and the high-souled try for it and overcome it.

Franklin :—

It is easier suppress the first desire than to satisfy all that follow it.

Dr. Johnson :—

The desires of man increase with his acquisitions.

Brandon :—

O fierce desire the spring of sighs and tears,
Reliev'd with want, impoverish'd with store,
Nurst with vain hopes, and fed with doubtful fears,
Whose force withstood, increaseth more and more!

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

(अध्याय ४) [७]

Whenever there is decay of virtue, O Bharata, and there is exaltation of wickedness, then do I bring forth Myself.

Ch. IV..7

God displays Himself in the best manner to the eye of man, when too much of ungodliness gets the better of him. It is in the cottages of the poor people, who are exploited by the wicked, that God is realised. God working in the form of man is also to be recognised when vice prevails and virtue decays.

So was it told in the following lines in connection with Jesus Christ.

W. E. Channing :—

Compassionate Saviour ! We welcome Thee to our world. We welcome Thee to our hearts. We bless Thee for the Divine goodness Thou hast brought from heaven ; for the souls Thou hast warmed with love to man, and lifted up in love to God ; for the efforts of Divine philanthropy which Thou hast inspired ; and for that hope of a pure celestial life, through which Thy disciples triumph over death.

James Hamilton :—

Bretheren, is not this the Saviour that you need ? One who can save you from the utmost depths of depravity, in the utmost corner of the earth, on the utmost inch of time ? One who can save you amidst the utmost urgency of fierce temptations, and who in the uttermost extreme of exhausted nature, when heart and flesh do faint and fail, completes the work, and seals the salvation for evermore ?

परित्राणाय साधूनां विनाशाय दुष्कृताम्।
धर्मसंस्थापनार्थाय संभवामि युगे युगे॥
(अध्याय ४) [८]

For the protection of the good, for the destruction of evil doers and for the sake of firmly setting virtue at her proper place, I am born age after age. *Ch. IV.-8.*

The Lord comes down to man for establishing truth from time to time, for when there is too much of evil prevailing, it is beyond the capacity of man to uproot it without a direct help from God. In some form the Truth appears and the evil world is set aright.

William Adams :—

What do we know about the world unseen ? What reasonings, what curiosity, what misgivings there have been concerning that impenetrable mystery ! Out of

this mystery and vagueness and vastness comes the human form of the Divine Redeemer. He assures us that there is an unmixed and endless life, and that all we have to do to secure it is to trust ourselves to Him who came to declare it and to confer it.

Milton :—

God, who oft descends to visit men
Unseen, and through their habitations walks
To mark their doings.

Guru Nanak :—

The Sam Veda said that the Lord was white-robed; in that age men came in Truth, lived in Truth.

And all went to be absorbed in Truth. The Rig said that the Lord pervaded every where ;

In that age His name was Rama, who, among the beings of light, was as the sun among the stars ;

That sins departed by taking his name ; and so, Nanak men got salvation. In the Age of Yajur, the Kahn Krishna, who was a Yadva' seduced Chandrawal.

Brought the Elysian tree for his milk-maid, and disported himself in Brindaban.

In the Kali age Atharvan is the Veda, and the name of the Lord has become Allah.

The rule is of the Turks and Pathans, and blue clothes have become the fashion.

In this way all the four Vedas justify themselves.

Those who read and speculate on them get a knowledge of the Karma-lore.

But Nanak, salvation is obtained,

Only when man practises love and devotion and calls himself lowly.

वीतरागभयक्रोधा मन्मया मामुपाश्रिता: ।
बहवो ज्ञानतपसा पूता मद्भावमागता: ॥
(अध्याय ४) [१०]

Many have come unto me, freed from passion, fear, anger, with their hearts fixed upon Me taking refuge in Me and purified in the flame of Knowledge. Ch. IV.-10.

Though it is hard to get at Him, but many have succeeded in realising Him. It is not a vague thought or a hallucination. It is a reality like any other, and it can be realised. Try to feel the company of the Lord always and the Realisation is at hand.

Guru Nanak:—

Blessed be the Guru in whose company, I have realized the Lord. And who with his instructions has imparted such a sight quickening knowledge that with these very eyes I have looked into the nature of things.

Quarles:—

O Thou that sit'st in Heaven, and see'st
My deeds without, my thoughts within,
Be Thou my prince, be Thou my priest—
Command my soul and cure my sin :
How bitter my afflictions be,
I care not so I rise to Thee.

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥
(अध्याय ४) [११]

In whatsoever manner men worship Me, in that very way do I hail them, for all men follow my path, O Partha. Ch. IV.-11.

God prevails everywhere. He is the Lord of all. He does not belong to this land or that nor to this creed or that. No one particular way can, therefore, be said as leading to Him. The mode of worship may be any, the Truth that is to be realised is the same. It is the same in Christianity, in Islam, in Hindusim and so in other religions. Bliss, the peace of mind is of a single type only. The paths to achieve it differ here and there in their outward form; the goal is the same.

Let the Truth of the universal teachings of this verse of the Gita be learnt by all creeds and communities. The world would be better to live in if we understand these teachings.

Mrs. E. D. Cheney :—

Many in one, our fathers said;
    Many in one, say we.
Of different creeds, of different forms,
    Love brings us unity.
Let science scan earth's open page,
    And suns and planets trace;
Let Art reveal the inner thought
    In Nature's forms of grace.
Let Faith attune the hidden strings
    That science may not sound,
And future, past and present bind
    In one harmonious round.
From each, from all, may life outflow,
    From each, and all flow in.
It needs them all to swell the chords
    Of life's triumphant hymn.

Pope :—

Father of All in every age,
    In every clime adored.
By saint, by savage, and by sage,
    Jehovah, Jove or Lord.
To Thee, whose temple is all space,
    Whose altar, earth, sea, skies,
One chorus let all beings raise,
    All nature's incense rise.

यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥
(अध्याय ४) [१६]

He whose actions are not actuated by desire and whose deeds are burnt in the fire of wisdom; him the elightened call a sage. *Ch. IV.-19.*

It is action that binds man. Actions have got to be performed and there is no way out of them except when they are performed without any desire behind them. Such deeds are glorious and pure. They do not bring pain or pleasure in their wake. Those who can do so are the wisest and the most enlightened people.

George Cottrell:—

Work, there is work to be done,
A whole day's work in a day;
From the rising sun to the setting sun
Work for all who may.

And the prayer of the working hand
Is the prayer of the working head—
The clamorous prayer of a hungry land—
"Give us our daily bread."
Fame, there is fame to be won,
A name that stands for a name;
The prize when the race shall be run
And the hours a victor may claim
Gold, and better than Gold,
Power, and the world's good-will;
And better than all of a thousand-fold,
An honest conscience still.
To suffer, and know no shame,
To conquer, and leave no ban,
To living, through praise and blame,
Assurance of a man.

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥
(अध्याय ४) [२१]

Cherishing no hopes, his mind controlled in himself, rejecting greed for objects, he doth not incur sin, performing actions by the body alone. *Ch. IV.-21.*

Mind need not be engrossed in the turmoils of the world. No desire, no hope, no greed for anything may be allowed to take away the purity of actions. Let the Self within be felt distinct from the body that is engaged in actions. The divinity in man may not be confused with the body, the matter without.

Seneca :—

The sovereign good of men is a mind that subjects to nothing; such a man's pleasures are modest and reserved, and it may be a question whether he goes to heaven, or heaven comes to him; for a good man is influenced by God Himself, and has a kind of with him.

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥
(अध्याय ४) [२२]

Accepting what may befall, free from grief and joy, without envy, unmoved in success and failure, though performing actions he is not bound. *Ch. IV.-22.*

Success and failure are the two sides of the same picture. It does not make any difference when everything is perceived as a part of a whole by an enlightened one.

Aughey :—

He who bears failure with patience is as much of a philosopher as he who succeeds; for to put up with the world needs as much wisdom as to control it.

George MacDonald :—

I do not myself believe there is any misfortune. What men call such, is merely the shadowside of a good.

Gorge Eliot :—

Think what it is to be full of love to every creature, to be frightened at nothing, to be sure that all things will turn to good, not to mind pain, because it is our Father's will; to know that nothing could part us from God, who loves us, and who fills our souls with peace and joy, because we are sure that whatever He wills is holy, just and good.

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥

(अध्याय ४) [३६]

Even though thou art the worst of all sinners, yet by the boat of wisdom thou shalt cross over all thy sins.

Ch. IV.-36.

Wisdom is the true Knowledge of Reality. When the sun of wisdom rises, all darkness of ignorance is dispelled.

Milton :—

What in me is dark
Illumine, what is low, raise and support.

Decker :—

If thou kiss wisdom's cheeks and make her thine, she will breathe into thy lips divinity, and thou, like Phoebus, shalt speak oracle.

Cicero :—

Wisdom is the only thing which can relieve us from the way of the passions and the fear of danger, and which can teach us to bear the injuries of fortune itself with moderation, and which shows us all the ways which lead to tranquility and peace.

श्रद्धावांल्लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

(अध्याय ४) [३९]

The man with faith, devoted to the knowledge of self and who has control over his senses, attaineth the knowledge of the Eternal and with that Knowledge, he obtaineth the Supreme Bliss.

Ch. IV.-39.

Faith and earnestness to seek Truth coupled with the control of senses, lead to the Knowledge of the Supreme and the everlasting Bliss.

Selected :—

Where the eye of pity weeps,
And the sway of passion sleeps,

Where the lamp of faith is burning,
And the ray of hope returning,

Where the "Still-small-voice" within
Whispers not of wrath or sin.

Resting with righteous deed
Beaming o'er the drooping head

Comforting the lowly mind
Wisdom dwelleth seek and find.

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥
(अध्याय ४) [४०]

The Ignorant, the faithless and one who is full of doubts always perishes; for one who is doubting, there is no happiness in this world nor in the next.

Ch. IV. 40.

To have a doubting nature is a misfortune. Nothing is gained by him who questions everything and does nothing practically. He is always wrapped in ignorance and leads a life of utter dissatisfaction.. One ought to be an earnest seeker after Truth. If there is a doubt in his mind, he ought to be earnest to banish it and then try to lead a changed life.

Pascal :—

To doubt is a misfortune, but to seek when in doubt is an indispensable duty. So he who doubts and seeks not is at once unfortunate and unfair.

W. Robertson :—

You ask bitterly, like Pontius Pilate, "What is truth?" In such an hour what remains? I reply, "Obedience." Leave these thoughts for the present. Act—be merciful and gentle—honest; force yourself to abound in little services, try to do good to others; be true in the duty that you know.

Arabic :—

A preacher whose deeds do not confirm with his words condemns himself.

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनात्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥
(अध्याय ४) । ४२]

Therefore, O Bharta, cut asunder by the sword of Knowledge this doubt born of ignorance, which lives in the heart, and stand up, fixed in Yoga.

Ch. IV. 42.

Doubt is born of ignorance which is an enemy of man. It is removed by faith in God. The following passage communicates the same idea to a Christian.

James Hamilton :—

Fear not to confront realities. The Saviour lives; and the first joy that you will give to Him is when, leaving off your false excuses, you throw yourself with a full heart and empty hands into His arms of mercy. The Saviour lives; and were you now to die looking for salvation only from that Friend of sinners, verily this day

should you be with Him in a better than Adam's paradise. The Saviour lives; and in full sympathy with that wondrous lover of men's souls, the Holy Spirit is even now ready, if besought, to begin His sanctifying process in your mind. The Saviour lives; and even now he stretches out towards you an arm which, if you only grasp in thankful love, your faith shall strengthen while you cling, and it will be from no weakness in that arm if you are not ere long exalted to a point of holy attainment, which at this moment you view with despair, and by and by to that region of unveiled realities where you will ask in wonder at yourself, "Wherefore did I doubt?".

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न कांक्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥
(अध्याय ५) [३]

He who neither hates nor loves, is always an ascetic; indeed he who is free from the pairs of opposites, O mighty armed, is released from bondage with ease. *Ch. V.-3.*

The ignorance that we fall a prey to, is due to the effect produced on our mind by pain and by pleasure, to which we submit. If once we succeed in freeing ourselves from the pairs of opposites, we are no longer slaves of ourselves. We are then pure spirits free from any bondage. We shall then neither hate anyone nor love. Pain and pleasure are shadow and sunshine. Both go together. One follows the other. And both are good; both are bad.

Gray :—

He, who would free from malice pass his days.
Must live obscure, and never merit praise.

Colton :—

Pain may be said to follow pleasure as its shadow.

Locke :—

God has scattered several degrees of pleasure and pain in all the things that environ and affect us, and blended them together in almost all our thoughts.

Selected :—

Is it raining, little flower !
Be glad of rain.
Too much sun would wither thee,
'Twill shine again.
Thy sky is very dark 'tis true ;
But just beyond it shines the blue.
Art thou weary, tender heart ?
Be glad of pain.
In sorrow sweetest thing will grow,
As flowers in rain.
God watches, and thou wilt have sun,
When clouds their perfect work have done.

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥
(अध्याय ५) [१०]

He who performeth actions without attachment, offering his actions to the Eternal is not affected by sin, as a lotus-leaf is not wetted by water.

Ch. V.-10.

It is a mighty energy that is lent to an action that is offered to God. If we could offer our actions to Him, we detach ourselves from their results. Such actions performed shall have mighty results and yet will not bind the actor. They are never wrong and sinful when they are performed as offerings to the Almighty. They have no personal considerations behind. They are done out of a sense of duty, however bitter it may be. The simile of the lotus leaf is a beautiful one. The

beautiful lotus flower seems to stand up and aloof and has its roots in the dirty water of a stagnant pool. So should our actions look pure like white lotus flowers, circumstanced though we may be to live in a filthy society of sinful life around us.

Tennyson :—

Cursed be the social lies that warp us from the. living truth.

Dr. J. Martineau :—

The sooner we learn to lean on Him, and find comfort in the society of God, the better are we prepared for every solemn passage of our existence. It is well, ere we depart, to confide ourselves sometimes to the Invisible.

Friedrich Von Logau :—

Man-like is it to fall into sin,
Friend-like is it to dwell therein,
Christ-like is it for sin to grieve,
God-like is it all sin to leave

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥

(अध्याय ५) [१२]

The man harmonised, not attached to the fruit of action, obtaineth the natural Peace; one who has a disturbed mind and is attached to the fruit of action, cherishing desires, gets bound.

Ch. V.-12

Freedom from actions is followed by real peace and happiness. It is the calmness of mind that one feels when there is no anxiety, no desire attached to the results of actions. Such a state of mind is worth seeking. It is a great thing. The moment when a desire for the fruit of an action creeps in, disturbance at once follows.

Petrarch :—

Five great enemies of peace inhabit with us—avarice, ambition, envy, anger, and pride; if these were to be banished, we should infallibly enjoy perpetual peace.

Bishop Patrick :—

Peace is a proper result of the Christian temper. It is the great kindness which our religion doth us, that it brings us to a settledness of mind, and a consistency within ourselves.

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥
(अध्याय ५) [१७]

Those whose sins are absolved by Knowledge and whose thoughts are fixed in Him and who think Him their Lord, solely devoted to Him, they go whence there is no return. *Ch. V..17.*

True knowledge is the realisation of God. When that is gained, one is free from sins. Then is the mind fixed on Him, and solely devoted to Him. It is creating within a great force, a spiritual push, the magnitude of which cannot be estimated. When such a stage is reached, there is no coming back. It is then a Bliss of communion with God, and it shall not be given up at any cost.

Paul :—

" None of us liveth unto himself, and none dieth unto himself ; whether we live or whether we die, therefore, we are the Lord's."

John Angel James :—

All who wait upon the Lord shall rise higher upon the mighty pinions of strong devotion, and with the unblinking eye of faith, into the regions of heavenly mindedness, and shall approach nearer and nearer to God, the Sun of our spiritual day.

विद्या विनयसंपन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डिताः समदर्शिनः ॥
(अध्याय ५) [१८]

The enlightened sage looks alike upon the Brahmana, possessing perfect knowledge and humility, a cow, an elephant, a dog and even the lowest class of an outcaste.

Ch. V.-18.

One who is enlightened, feels above the petty things of the world. He becomes one of the Universe and all things look alike to him. He is as the brilliant Sun for whom the good or the bad, the rich or the poor, makes no difference. He is for all, for all nations and countries.

Seneca:—

The sun shines even on the wicked.

Voltaire :—

All men are equal; it is not birth, but virtue alone that makes the difference.

Longfellow :—

Some must follow, and some command, though all are made of clay.

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥
(अध्याय ५) [२२]

The enjoyments that result from the contact with external objects, are sources of misery, for they have beginning and ending, O Kauntya; the wise do not rejoice in them. *Ch. V.-22*

The real everlasting, happiness, is one that is not connected with things, impermanent. That enjoyment is not the real one which vanishes at the satisfaction of a desire. The wise seek the enjoyment within, independently of the objects without.

शक्नोतीहैव यः सोढुं प्राक्शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥
(अध्याय ५) [२३]

He who is able to bear while here on earth before he dies, the perturbation of mind that results from love or hate, he is well balanced, he is a happy man.

Ch. V.-23.

One who does not allow his mind to be perturbed by the sentiments of love or hatred, is really a happy man. For what else is there that makes us lose our balance and feel unhappy, if it is not the impulse that results from things we love or hate. Mind is a great power, its control leads to the development of divinity within.

Mrs. Stowe :—

Sublime is the dominion of mind over the body, that, for the time can make flesh and nerve impregnable, and string the sinews like steel, so that the weak become so mighty.

Seneca :—

A great, a good, and a right mind, is a kind of divinity lodged in flesh ; and may be the blessing of a slave as well as of a prince. It came from heaven, and to heaven it must return; and it is a kind of heavenly felicity, which a pure and virtuous mind enjoys in some degree, even upon earth.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥
(अध्याय ५) [२५]

The wise sages, whose sins are all destroyed, their doubts removed, their mind restrained, intent on the good of all beings, obtain the bliss of the Eternal.

Ch. IV.-25.

One who is intent on the good of all beings attains true happiness.

John Fountain :—

Happy were men if they but understood
There is no safety but in doing good.

Sophocles :—

It is only great souls that know how much glory there is in being good.

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥
(अध्याय ५) [२६]

Those who have the knowledge of the Self, who have subdued their passions, and have restrained their mind, realise the Eternal Bliss close everywhere.

Ch. V.-26.

The Eternal is not far from us. We live in Him and He in us. He is very close to us. He is realised when the conditions are fulfilled eg. subjugation of the passions—control of the mind,—knowledge of the Self.

Collingwood :—

Never do anything that can denote an angry mind; for, although everybody is born with a certain degree of passion, and, from outward circumstances, will sometimes feel its operation and be what they call "out of humour" yet a sensible man or woman will never allow it to be discovered. Check and restrain it; never make any

determination until you find it has entirely subsided; and always avoid saying anything that you may wish unsaid.

Jortin :—

The art of governing the passions is more useful, and more important, than many things in the search and pursuit of which we spend our days. Without this art, riches and health, skill and knowledge, will give us little satisfaction, and whatsoever else we be, we can be neither happy, nor wise, nor good.

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥
(अध्याय ६) [६]

He is the best of all, who is impartial towards friends and foes, strangers and relations, lovers and those who are hated, the virtuous and the wicked.

Ch. VI,-9.

To be impartial in one's judgment is a great virtue. This virtue is a yearning of a good mind. It becomes a difficult job when we are called upon to do justice to a friend or a foe—a friend is apt to inspire us with leniency and a foe with vindictiveness. Both ways it is wrong. To be just and impartial is to think divinely. Only those can claim to be just and impartial, who claim neither friends, nor foes. They are spiritually high minded people.

Pope :—

Cursed be the verse, how well soe'r it flow,
That tends to make one worthy man my foe.

* * * * * *

Alike reserved to blame, or to commend
A timorous foe and a suspicious friend.

Addison :—

Justice discards party, friendship, kindred, and is always, therefore, represented as blind.

David Dudleyfield :—

Above all other things is justice; success is a good thing; wealth is good also; honour is better; but justice excels them all.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥
(अध्याय ६) [१७]

Yoga destroyeth all misery for him, who is regulated in food and amusement, regulated in the performance of duty, and whose sleep and waking are also regulated.
Ch. VI.-17.

A yogi is a perfect man. His actions are under his control. His habits are well regulated. His programme of action is of his own making. Irregular habits are weaknesses in man. A perfect, well developed mind knows fully well what he is doing and what he is to do next.

Emmons :—

I could never think well of a man's intellectual and moral character if he was habitually unfaithful to his appointments.

संकल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥
शनैः शनैरुपरमेद् बुद्धया धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किंचिदपि चिन्तयेत्

(अध्याय ६) [२४-२५]

Entirely abandoning all desires, rising from imagination, and restraining the senses from all sides by the mind;

He should slowly and steadily, step by step, withdraw his mind from the objects of senses, with a determined will, fixing himself in the Lord, not thinking of anything else. *Ch. VI.-24-25.*

By practice, one achieves perfection. Mind cannot be brought under control all of a sudden. It is general cultivation of the mind to withdraw it from the objects of senses, which can be done step by step.

Balguy :—

A restless mind, like a rolling stone, gathers nothing but dirt and mire; little or no good will cleave to it; and it is sure to leave peace and quietness behind it.

G. D. Boardman :—

The law of the harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character and you reap a destiny.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥
(अध्याय ६) [२६]

Wheresoever the wandering and the unsteady mind goeth, from there one should draw it back and bring it under the control of his self. *Ch. VI.-26.*

By constant struggle to bring back the mind which runs astray again and again, ultimately we succeed in completely controlling it. This is a great fight and a great conquest indeed.

Dr. Abercrombie:—

Learn to feel a supreme interest in the discipline of the mind; study the remarkable power which you can exercise over its habits of attention and its trains of thoughts; and cultivate a sense of the deep importance of exercising this power according to the principles of wisdom and of virtue...Judging upon these principles, we are taught to feel that life has a value beyond the mere acquirements of knowledge, and the mere prosecu-

tion of our own happiness. This value is found in those nobler pursuits which qualify us for promoting the good of others, and in those acquirements by which we learn to become masters of ourselves. It is to cultivate the intellectual part for the attainment of truth, and to train the moral being for the solemn purposes of life, when life is viewed in its relation to a life which is to come.

Goethe :—

I will be Lord over myself.

Bible :—

He that ruleth his spirit is better than he that taketh a city.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥
(अध्याय ६) [३०]

He who seeth Me everywhere and seeth everything in Me, vanisheth never from My sight, nor do I ever disappear from his vision. *Ch. VI.-3*

God is omnipresent. If we could really feel His presence everywhere, and at every time we are changed entirely. It is a sublime vision if we could have it, by seeing Him always with us and by feeling that He is seeing us.

Coleridge :—

God is everywhere, the God who framed
Mankind to be one mighty family,
Himself our Father, and the world our home.

De Vere :—

What would you say, if wherever you turned whatever you were doing, whatever thinking, whether in

public or private, with a confidential friend, telling your secrets, or alone planning them, if, I say, you saw an eye constantly fixed on you, from whose watching, though you strove ever so much, you could never escape; and even if you closed your own eye to avoid, you still fancied that to get rid of was impossible,—that it could perceive your every thought? The supposition is awful enough. There is such an Eye, though the business and the struggles of the world often prevent us from considering this awful truth. In crowds we are too much interrupted, in the pursuit of self interest we are too much purverted, in camps we are struggling for life and death, in courts we see none but the eye of a human sovereign; nevertheless, the Divine eye is always upon us, and when we least think of it, is noting all, and what ever we may think of it, will remember all.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥
(अध्याय ६) [३१]

The Yogi united with Me, worshipping Me, as the One abiding in all beings, liveth in Me alone, whatever his mode of living.

Ch. VI.31.

Modes of living are many, but living with God is the one singular way with every enlightened one.

Jones Very :—

Wilt Thou not visit me?
The plant beside me feels thy gentle dew;
And every blade of grass I see
From Thy deep earth its quickening moisture drew.

Wilt Thou not visit me?
Thy morning calls on me with cheering tone;

And every hill and tree
Lends but one voice, the voice of Thee alone,

Come, for I need Thy love,
More than the flower the dew, or grass the rain;
Come, gently as Thy holy dove.
And let me in Thy sight rejoice to live again.

I will not hide from them
When Thy storms come, though fierce may be their wrath;
But bow with leafy stem,
And strengthened, follow on Thy chosen path.

Yes, Thou wilt visit me;
Nor plant nor tree Thine eye delight so well,
As when from sin set free,
My spirit lives with Thine in peace to dwell.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥
(अध्याय ६) [३२]

He who looketh upon every being as himself, O Arjuna even with regard to pleasure or pain, he is considered a yogi of the highest order. *Ch. VI.-32.*

A wise man is a perfect social being. He makes the society happy by his presence, for he regards pain and pleasure of others as his own.

It is a lesson that modern world needs learning in these days when struggle for existence is being taken to mean 'live at the cost of others,

Thomas Jefferson :—

We hold these truths to be self evident; that all men are created equal; that they are endowed by their Creator with inalienable rights; that among these are life, liberty and the pursuit of happiness.

Bible :—

All things whatsoever ye would that men should do to you, do ye even so to them.

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥
(अध्याय ६) [३५]

Undoubtedly, O mighty armed, the mind is restless and difficult to restrain, but by practice, O son of Kunti, and by absence of desire, it can be brought under control. *Ch. VI.-35.*

Mind is set aright if we purge it of desires. This can be done by practice.

Sir P. Sidney :—

He sought to have that by practice which he could not by prayer.

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याण कृत्कश्चिद्दुर्गतिं तात गच्छति ॥
(अध्याय ६) [४०]

O Partha, such a man is never destroyed here in this world nor in the next; for men, O my dear, treading the path of righteousness never come to woe.
Ch. VI.-40.

No one can bring to grief a right minded person. He goes on the path of righteousness, which is straight and for which he never feels sorry. Therefore there cannot be any grievous disappointment for him. If anything amiss happens to him, he does not mind it for he is practising righteousness.

Isaiah :—

The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

Plato :—

Let him that would live well attain to truth, and then, and not before, he will cease from sorrow.

मत्तः परतरं नान्यत्किंचिदस्ति धनंजय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥
(अध्याय ७) [७]

There is nothing beyond Me, O Dhananjaya; on Me alone, all this (creation) is set even as series of pearls on a string. *Ch. VII.-7.*

God is the Life, the Force, the Current, that passes through all that exists. He is the Sustainer of all. He Himself is the essence that manifests itself as life.

Anonymous :—

Every gentle gale that blows,
Every little stream that flows
Through the green and flowery vale.
Every flower that scents the gale,
Every soft refreshing shower
Sent upon the drooping flower,
Every tempest rushing by,
Says to man that God is nigh.

Lofty hills with forests crowned,
Deserts where no tree is found,
Rivers, from the mountains source;
Winding on their fruitful course,
Ocean with its mighty waves,
Rocks and sands, and pearly caves,
All that in the ocean dwell,
Unto us His goodness tell.

Every little creeping thing,
Every insect on the wing,
Every bird that warbling flies,
Freely through his native skies,
Beasts that far from man abide,
Those that gambol by his side,
Cattle on a thousand hills,
Say that God creation fills.

He has taught, with wondrous art,
Each to act his proper part;
Food and shelter how to gain,
How to guard itself from pain;
Make its own existence bright,
While it serves for man's delight,
All his creatures every hour
Speak of God and show His power.

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥
(अध्याय ७) [९]

The pure fragrance I am in the earth and in fire I am the heat, in beings I am the very life and penance am I even in the ascetics. *Ch. VII..9.*

He is the essence of all things. The fragrance in the earth, the beauty in flowers, the colour in leaves, the heat in fire, the motion in the wind, the flow in water, are all His. It is He that is manifest in all things.

Longfellow :—

All is of God. If He but wave His hand,
The mists collect, the rains fall, thick and loud;
Till, with a smile of light on sea and land,
Lo! He looks back from the departing cloud.

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययापहृतज्ञाना आसुरं भावमाश्रिताः ॥
(अध्याय ७) [२१]

Bad men, the evil doers, the deluded, they whose knowledge is destroyed by Illusion and who follow the ways of demons, do not come to Me.
Ch. VII,-15.

Bad people, who have forgotton what they really are and are engrossed in the Illusion of the world, do not traverse the path of righteousness. Truth remains far away from them. They lead a disturbed and discontented life and die a miserable death.

Luther :—

Sin is essentially a departure from God.

Duke of Brunswick :—

But sin hath so within me wrought
Such deadly sickness on me brought,
My languid soul sits drooping here
And cannot reach the heavenly sphere.

यो यो यां यां तनुं भक्तः श्रद्धयार्चितुमिच्छति ।
तस्य तस्य चलां श्रद्धां तामेव विदधाम्यहम् ॥
(अध्याय ७) [२१]

Whosoever, devoted with perfect Faith seeketh to worship any Form, that same Faith I verily maintain unflinching. *Ch. VII.-21.*

God may be worshipped in any form. It is His worship at any rate. What is needed is perfect faith in Him. A man of faith may be a Muslim, Christian or a Hindu. It does not make any difference, provided the Lord is approached with perfect devotion and faith.

Dr. James Martineau :—

We are not all like; and God does not exist for any miserable egotist alone. We are all indeed set in one infinite sphere of Universal reason and consceince, but scattered over it to follow separate circles, and attain every variety of altitude in faith. Like stars upon the same meridian, whose culminating points cannot be alike,

we touch our supreme heights at different elevations, and the measure which is far down on the course of one mind may be the acme of religion in another. And it is as worthy of God to lift every soul to the ethereal summit proper to it, as to roll the heavens, and call forth their lights by interval and number, and see that "not one faileth".

Montaigne:

Every one's true worship was that which he found in use in the place where he chanced to be.

The Qoran:—

O men! We created you of male and female and then divided you into sects, clans and spread you in several regions. But all these differences were meant to distinguish one clan from another. As far as the standard of superiority of man is concerned that does not depend on separate divisions but on the practical life of man. He is the noblest who is the most virtuous.

नाहं प्रकाशः सर्वस्य योगमायासमावृतः।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम्॥
(अध्याय ७) [२५]

Not am I manifest to all, concealed as I am in My supreme power and Illusion; this bewildered world seeth Me not, the unborn, the imperishable.

Ch. VII..25.

Those who are blessed with a vision to penetrate through the veil of Illusion, realise the Eternal. Otherwise He is concealed in His own Illusion. Once when the curtain is removed and the darkness of ignorance is dispelled the Great Light dawns on man's mind.

George MacDonald :—

A voice is in the wind I do not know :—
A meaning on the face of the high hills
Whose utterance I cannot apprehend.
A something is behind them ; that is God.

Harbinger of Light :—

Thou canst not see His (God's) face any more than thou canst discern the wind whence it cometh and whither it goeth ; but thou art in very truth a very part of God, a finite atom of the Infinite whole, a thought of love, a living soul. So that if thou wouldst know Him—who He is, and where He dwelleth—thou hast yet to develop His Divine essence from out that soul of thine unfolding as a flower its petals to the sun, and showing forth hid glory.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥
(अध्याय ७) [२८]

Those men of pure deeds, whose sin is reduced to nothing, being freed from the delusive pairs of opposites, firm in vows, worship Me. *Ch. VII.-28.*

Performance of pure deeds is but worshipping the Lord. The practical way of worshipping Him is to develop virtues in ourselves that take us nearer to Him. To perform pure deeds, to be free from sins, to be detached from the pairs of opposites, are to create qualities in ourselves that make us worship God truly.

Abulfazzi :—

The best way of worshipping God is in allaying the distress of the times and improving the condition of mankind.

Stopford A. Brooks :—

The true worship of God is to become that which we worship ; to draw nearer to Him as the sun, whence Light and Purity and Wisdom and Power stream into our Soul. It is by purity to see Him, by love to dwell in Him, by truth to know Him, in reverence to understand Him, in humility to rejoice in Him, in joy to abide in His works, in power to do His work ;—in all, to know and to be ravished by His everlasting beauty.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥
(अध्याय ७) [२६]

They who resort to Me and endeavour after liberation from birth and death, they know the Eternal, the full knowledge of the Self and all action. *Ch. VII..29.*

Those who have trust in God, know Him. His knowledge is the knowledge of the Self. This knowledge enlightens and liberates the person from the cycle of births and deaths. Let us all have trust in Him—He be our guide, our liberator.

F. L. Hosmer :—

Upto Thee, abiding ever,
Look I in my need,
Strength of every good endeavour,
Holy Thought and Deed.

Thou dost guide the stars of heaven,
Heal the broken heart,
Bring in turn the morn and even,
Law and Love Thou art.

Clouds and darkness are about Thee,
Just and sure Thy throne.
Not a sparrow falls without Thee,
All to Thee is known.

Origin and end of being,
All things in and through.
Light Thou art of all my seeing,
Power to will and do.

Through my life, whatever betide me,
Thou my trust shall be;
Whom have I on earth beside Thee,
Whom in heaven but Thee?

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।
यःप्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥
(अध्याय ८) [५]

And he who, thinking upon Me alone at the closing hour, leaveth the body and goeth forth, he attaineth to the state of being in Me; of this there is no doubt.
Ch. VIII.-5.

The closing hour is an important one. The wise wait for this hour and make proper preparations for the Departure. That is the last hour of this life. Is it to be met off hand and blindly ? The hour will not come again, It is the most precious, for it can be the purest. The worst of criminals even change their mind and looking upon the dying life repent with a true heart at the wrongs done by them. Such a beautiful hour then should best be employed in the worship of the Lord, for even then, the

author of the Gita says, there is possibility of realising Him in that last important hour, when this life is run and lost. But it is again too difficult to have a mind at that time, calm and serene, not disturbed by desires and the innumerable feelings to be able to think and rest upon Him.

Shuttleworth :—

Life's evening, we may rest assured, will take its character from the day which has preceded it ; and if we would close our career in the comfort of religious hope, we must prepare for it by early and continuous religious habit.

Anonymous :—

Our home is not in this mortal clime,
  Our life hath not its bounds in time ;
And death is but the cloud that lies
  Between our souls and paradise.

Socrates :—

He is the wisest who keeps himself pure till the hour when the Diety himself is pleased to relieve him.

अनन्यचेताः सततं यो मां स्मरति नित्यशः।
तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥
(अध्याय ८) [१४]

Whoso, not giving his mind to other things, constantly thinketh upon Me, to him I am easily accessible, O Partha, he the ever harmonised yogi.

Ch. VIII.-14.

Constant thought of God takes us nearer and nearer to Him. The following poem speaks of it so beautifully.

Lucy Larcom :—

O Thou who art my only Light!
Thee do I follow through the night.
Though home and hopes are out of sight,
Firm trust in Thee my spirit hath,
THOU KNOWETH MY PATH.

Although I cannot see Thy face,
I feel the warmth of Thy embrace;
Enfold me in the dangerous place
Where sin lies waiting to betray;
THOU KNOWETH MY WAY.

O Thou that seest me through and through.
The thoughts I think, the deeds I do.
Thou knowest I would to Thee be true!
Oh draw me closer to Thy side,
MY LORD, MY GUIDE.

I know not what may, yet unfold.
Beyond the morning's gates of gold;
This is my heaven,—Thy hand to hold,
Thy steps to follow through the night,
MY LIFE, MY LIGHT.

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥
(अध्याय ८) [१५]

Having got Me, the high-souled ones do not go back again to birth, the abode of pain, impermanent; they have attained to the highest perfection. *Ch. VIII..15.*

Those who once attain the Eternal Bliss, retain it for ever. Such Souls do not come back again to live in a body, which is susceptible to pains. In this body is encaged the soul, bound in *maya*, the ignorance and darkness.

Manu :—

This mansion of the soul composed of earth,
Subject to sorrow and decreptitude,
Inhabited by sickness and pains,
Bound by the bonds of ignorance and darkness,
Let a wiseman with cheerfulness abandon.

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।

रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥

(अध्याय ८) [१८]

From the "Unmanifest", all the manifested come forth at the coming of the Day; at the coming of the Night, they dissolve in that, called the "Unmanifest". (primordial matter.) *Ch. VIII.-18.*

The "Unmanifest", is the Lord Himself, from whom the whole universe springs up and into whom again all is dissolved at the coming of what is known as *Pralaya*. The foundation of things is a primitive matter, eternal, unfathomable and indefinite, from which the definite arise and into which they return again.

Rig Veda :—

In the beginning there was neither nought nor aught,
Then there was neither sky nor atmosphere above.
What then enshrouded all this teeming Universe?
In the receptacle of what was it contained?
Was it enveloped in the gulf profound of water?
Then there was neither day, nor night, nor darkness.
Only ,the Existent One breathed calmly, self contained.

* * * *

Who knows? Who can declare?
How and from what was sprung the Universe? the gods,
Themselves are subsequent to its development.
Who, then, can penetrate the secret of its rise?
Whether 'twas framed or not, made or not made; He only
Who in the highest heaven sits, the omniscient Lord,
Assuredly knows all or haply knows He not.

परस्तस्मात्तु भावोऽन्योऽव्यक्तोऽव्यक्तात्सनातनः।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥
(अध्याय ८) [२०]

Therefore there existeth the supreme Being, the Unmanifest, entirely different from the Unmanifest primordial matter and He is eternal, imperishable, when all other things perish. Ch. VIII..20.

Beyond the primordial matter, there exists the Supreme Being, the Lord. He is the Gardener, the Glory of Whom is seen in every flower. He who does not feel Him and believes He is not, is unblessed. The Lord is there, let us have the eye to see Him.

Sir J. Bowring :—

Father and Friend Thy light, Thy love,
Beaming through all Thy works we see ;

Thy glory gilds the heavens above,
And all the earth is full of Thee,

We know not in what hallowed part,
Of the wide heavens Thy throne may be ;
But this we know, that where Thou art,
Strength, wisdom, goodness dwell with Thee.

Thy children shall not faint or fear,
Sustained by this delightful thought,
Since Thou, their God, art everywhere,
They cannot be where Thou art not.

Dr. W. Paley :—

We admire the flower ; we examine the plant we perceive the conduciveness of many of its parts to their end and office, we observe a provision for its nourishment, growth, protection, and fecundity ; but we never think of the Gardener in all this. We attribute nothing of this to His agency ; yet it may still be true, that without the gardener, we should not have had the tulip, just so it is with the succession of animals even of the highest order.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदंततम् ॥

(अध्याय ८) [२२]

The Supreme Person, O Partha, in Whom all beings abide, by Whom all this is pervaded, is to be reached by undivided devotion.

Ch. VIII..22.

It is that type of devotion, purely spiritual and sublime that takes us onwards on the path of realisation of the Eternal.

Blair:

Devotion is the lively exercise of those affections which we owe to the Supreme Being. It comprehends several emotions of the heart, while all terminate on the same object. The chief of them are veneration, gratitude, desire and resignation.

Henry W. Bellows :—

We cannot be happy without resembling God. We cannot resemble Him without contemplating His character, without adoring Him, without experiencing the bliss of worship. We cannot taste this bliss without discovering that God is the fountain and joy and glory of our life and that to praise and love and adore Him is the real business and the true pleasure of moral existence, the beginning and middle and unending direction in the pursuit of blessedness and immortality.

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥
(अध्याय ९) [४]

All this world is pervaded by Me, in My unmanifest Form; all beings are supported by Me, not I by them.

Ch. IX.-4.

The Lord pervades all over in His Form that cannot be ordinarily perceived. But the glory of the Lord is perceived in all its manifestations. He is the Life, the supporter of all beings. It is He that is current everywhere. The Life Current is He that we perceive in the blowing of the gale, in the flowing of the stream, in the flower and its fragrance, in the rain and the storm, in the sun and its sunshine. He is the manifest Power everywhere, the *Life* of every Life.

The Indian Messenger :—

Every gentle gale that blows
Every little stream that flows
Through the green and flowering vale
Every flower that scents the gale.
Every self refreshing shower
Sent upon the drooping flower,
Every tempest rushing by
Says to man that God is nigh.

Pope :—

All are parts of one stupendous Whole,
Whose body Nature is, and God the Soul.

Oliver W. Holmes :—

Lord of all beings ! throned afar.
Thy glory flames from sun and star :
Centre and Soul of every sphere,
Yet to each loving heart how near !

अनन्यश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

(अध्याय ९) [२२]

Those men who devoutly meditate upon Me alone thinking of no other, and who are perfectly harmonised with Me, I look to their safety. *Ch. IX.-22.*

Those earnest devotees who resign everything to Him and think of Him alone, ever active in His service, are always under His protection.

Raja Ram Mohan Roy :—

Meditate on that Eternal,
Never born nor bodied One,
Fearless, Griefless, Omnipresent,
And obey the wise, my son.
Fearing Him, the Sun is shining,
And the mild moon walks abroad,

And the ceaseless winds are moving,
Moving in the fear of God.
Him, the Author of creation,
Contemplate,—the Perfect Cause
Of the goings and returnings
Of the boundless Universe.
Think of God, the All-preserver
Till thy mental want and pain,
Ignorance and grief, departing,
Never, never come again.
All-preserver, All-sustainer,
High above the touch of sense,
Never canst thou comprehend Him,
Dwelling in Omnipotence.

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥
(अध्याय ९) [२६]

He who offereth to Me a leaf, a flower, a fruit with feelings of devotion, that I accept from the pure minded, as the same is offered with devotion. *Ch. IX..26.*

What offering can we give Him? It is not gold nor silver. For if that were the case the rich could have been the only few, who could claim His love, devotion and blessings. Love of a devoted heart is more dear to Him than the riches of wealthy people.

Massinger :—

One grain of incense with devotion offer'd is beyond all perfumes of Sabæan spices.

Bishop Henshawe :—

Remember that God will not be mocked ; that it is the heart of the worshipper which He regards. We are

never safe till we love Him with our whole heart whom we pretend to worship.

Hazarat Mohammed :—

A man's true wealth is the good he does in this world.

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥
(अध्याय ९) [२७]

Whatever thou doest, whatever thou eatest, whatever thou sacrificest, whatever thou gainest, whatever thou offerest of sacrifice, O son of Kunti, that do thou commit unto Me. *Ch. IX..27.*

The noblest of our acts are those that are done as offerings to the Lord. There is no repentance, if results of these acts apparently look to be disagreeable, nor pride at their success. Acts offered to the Supreme Power therefore do not attach themselves to ourselves. Thus they are the noblest, the best and the mightiest. Let us commit our very life to Him and take Him as our only guide, for then only the real purpose of life is fulfilled.

The Quran:—

"Yea, whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord and there is no fear for him, nor shall he be grieved."

The Quran:—

"My prayers and my sacrifices and my life and my death are only for God."

Indian Messenger —

My God, Thou Art My Guide.
A wanderer in a dark and desert land,
A stranger on a tempest-beaten strand,
My Father, lead me with a gentle hand ;
u Art My Guide.

My God, Thou Art My Shield ;
In the fierce fight, amid unnumbered foes,
Assailed by fiery darts and furious blows,
Beneath Thy shelter I can safe repose,
Thou Art My Shield.

My God, Thou Art My Life,
Thy breath has made the lifeless breathe and alive ;
Thy quickening spirit doth all things revive,
Thou to Thy flock dost life eternal give ;
Thou Art My Life.

My God, Thou Art My All,
My first, my last my Father and Friend:
The Providence doth all my way attend,
To Thee be glory, now and without end:
Thou Art My All.

W. Cowper:—

O Lord my best desire fulfil
And help me to resign
Life, health, and comfort to Thy will
And make this pleasure mine

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम्॥
(अध्याय ६) [२६]

I am alike to all beings; to Me there is none hateful nor dear; they who worship Me with devotion, they are in Me and in them as well am I. *Ch. IX.-29.*

Universal is the Lord. All are His beings. The black and the white, the civilised and the uncivilised, all are alike to Him. His are no favours especially done to this people or that. He is Life and runs through all living beings sustaining them all equally. We are all in Him and He pervades in every one of us.

Teachings like these are the dire need of the day, so that the present age may be free from the tremendous struggle of subjugating and exploiting others. What! If men of all nations

could live together as members of a big family composed of the whole humanity whose Father is One, that Lord supreme.

Mrs. Stowe:—

In the gates of eternity, the black hand and the white hand hold each other with an equal clasp.

James H. West:—

Love, no less, of human hearts,
Which makes all life wort living,
From the One, the Only, starts
Man's highest glory giving.
This to know transcends all arts,
From the Whole, the partial darts;
Man's love God's love counterparts.

Young:—

Thou my all.
My theme, my inspiration, and my crown
My strength in age, my rise in low estate,
My soul's ambition, pleasure, wealth, my world,
My light in darkness and my life in death.
My boast through time, bliss through eternity,
Eternity too short to speak Thy praise,
Or fathom Thy profound love to man.

अपि चेत्सुदुराचारो भजते मामनन्यभाक्।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः॥
(अध्याय ९) [३०]

Even if the most wicked worships Me with a devoted mind without resorting to another, he must indeed be taken as righteous, for he hath resolved rightly.

Ch. IX.30.

Worship of God purifies everyone. The act of resorting to God and loving Him, means becoming good. Let, therefore, no sin be committed against God.

Sir Henry Vane:—

Suffer anything from, rather than sin against God.

Campbell:—

Angels for the good man's sin wept to record, and blushed to give it in.

Rev. Dr. Owen:—

He that hath slight thoughts of sin never had great thoughts of God.

मां हि पार्थ व्यपाश्रित्य येऽपि स्युःपापयोनयः।
स्त्रियो वैश्यास्तथा शूद्रास्तेऽपियान्तिपरां गतिम् ॥
(अध्याय ९) [३२]

They who depend upon Me; O Partha, though of sinful birth, women, Vaishyas, even Sudras, they also attain the highest goal. *Ch. IX-32.*

Those who have faith in God, make a family of their own, the family of the devotees. They know not of any distinction between man and man by virtue of wealth, position or birth. A good man may be rich or poor, black or white, a Hindu or a Muslim, a Christian or a Jew. The virtues of a good heart are the same in every one, in whomsoever this heart may be. The Lord admits of no distinctions among His people To him all are dear. Let us therefore depend upon Him and love Him, for only then

will be we raised as high as any one else can be and attain the highest goal. It is in this that we stand second to none. All can meet equally at the feet of the Lord.

Massinger:—

Equal nature fashion'd us
All in one mould * * *
All's but the outward gloss
And politic form that does distinguish us.

Plato:—

All men are by nature equal, made all of the same earth by one Workman; and however we deceive ourselves, as dear unto God is the poor peasant as the mighty prince.

Thomas Paine:—

All the religions known in the world are founded, so far as they relate to man or the unity of man, as being all of one degree. Whether in heaven or in hell, or in whatever state man may be supposed to exist hereafter, the good and the bad are the only distinctions.

Mahatma Gandhi:—

God created all men as equal and as such every Harijan is entitled as a matter of right to enter the temples.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः ॥

(अध्याय ९) [३४]

Devote thy mind to Me, be My devotee; offer thy sacrifices to Me, bow down to Me, having thus fixed thy mind on Me, as thy highest goal, thou shalt come unto Me.

Ch. IX.34.

This is how we should worship. Perfect devotion, resignation to the Will of God and concentration of mind on Him are the ways to approach Him.

...

Henry Ward Beecher:—

God's sovereignty is not in His right hand; God's sovereignty is not in His intellect; God's sovereignty is in His love.

Faber:—

Oh then wish more for God, burn more with desire,
Covet more the dear sight of His marvellous face,
Pray louder, pray longer, for the sweet gift of fire
To come down on thy heart with its whirlwinds of
grace.

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥
(अध्याय १०) [३]

He who knoweth Me, unborn, beginningless, the great master of the universe, he is not deluded among mortals and he is liberated from sins. *Ch. X-3.*

To know God is to realise that he is the great Master. This realisation is difficult to be had, on account of the delusion we are all in. When that is removed, God is revealed to us as a great Master of the Universe, which experience liberates us from sins.

Morier:—

In spite of man's short sighted endeavours to dispose of events according to his own wishes and his own purposes, there is an Intelligence beyond his reason which holds the scales of justice and promotes his well-being, inspite of his puny efforts.

Pythagoras:—

"There is one Universal Soul diffused through all things; eternal, invisible, unchangeable."

The Quran:—

Say God is one God, the eternal God; He begetteth not, neither is He begotten: and there is not anyone like unto Him.

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥
(अध्याय १०) [११]

For such ones, purely out of compassion, I, dwelling in their heart, destroy the darkness born of ignorance by the shining lamp of Knowledge. *Ch. X-11.*

The darkness that stands between us and God is removed by the Light of *knowledge*. The moment, when through the grace of God, we know the Reality, that What is false and misleading is got rid of. God helps us on our way to Truth and forgives our ignorance, when we choose to be on the wrong way.

T. L. Cuyler:—

As long as we work on God's line, He will aid us. When we attempt to work on our own lines, He rebukes us with failure.

John Wesley:—

Thou hidden Love of God, whose height,
    Whose depth unfathomed no man knows,
I see from far Thy beauteous light,
    Only I sigh for Thy repose;
My heart is pained, nor can it be,
    At rest, till it finds rest in Thee.

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यं च भूतानामन्त एव च ॥
(अध्याय १०) [२०]

O Gudakesa, I am the Self present in the heart of all beings; I am the beginning the middle and the end as well of all beings.

Ch. X-20.

God is the Ruling Self, present in every being. He is One and yet present in the hearts of all individually.

Plato:—

"God, the Sovereign Beauty, the Supreme Good, the Ruling Mind which orders all things and penetrates all things.

Thomas a Kempis:—

There is no creature so small and abject, that it representeth not the goodness of God.

Upanished:—

Of Him there is no cause nor yet effect,
He is the Cause, Lord of the lord of causes,
None is there like Him, none superior to Him,
His power is absolute, yet various.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम् ॥

(अध्याय १०) [४१]

Whatever is glorious, wonderful and firm, that understand thou to be a manifestation of a portion of My glory.

Ch. X.41.

The Lord is all Glory. It is His glory that we see around us. The Sun, the Moon, the beautiful Stars, the Flowers and what not, are but the variegated manifestations of His glory. Let us all be filled with joy, for how perfect is the workmanship that has made the Universe so beautiful. Unlimited is His glory and indescribable His beauty.

James H. West:—

Where is Beauty ? Where is Grace ?
    Their strength what Power embodies ?
Look within a human face,
    Where love and help are, God is.
Seek this mystery to trace !
    Heaven and earth its lives embrace,
Souls, and suns, and stellar space.

Robert Browning:—

God is perfect poet;
Who in His person acts His own creations.

Kabir:—

If I make the seven oceans ink, if I make the trees my pen, if I make the earth my paper, the Glory of God cannot be written.

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्॥
(अध्याय ११) [८]

But thou wilt not be able to see Me with thine these physical eyes; the eye divine, I give thee. Behold My supreme Yoga. *Ch. XI-4*

The Lord is present everywhere, very close to us. The eye to preceive Him is the eye divine, which only His grace can grant. And when that faculty is had, He appears to be manifest in everything. Beautiful is that Vision, that is to be had independently of the senses.

Lucan:—

Is there any other seat of the Divinity than the earth, sea, air, the heavens and virtuous minds? Why do we seek God elsewhere? He is whatever you see, He is wherever you move.

Metastasio:—

If you wish to behold God, you may see Him in every object around; search in your breast, and you will find Him there. And if you do not yet perceive where He dwells, confute me, if you can, and say where He is not.

Lord Tennyson:—

Is not the vision He? tho' He be not that which He seems?

Dreams are true while they last, and do we not live in dreams?

Earth, these solid stars; this weight of body and limb.

Are they not sign and symbol of thy division from Him?

Glory about thee, without thee; and thou fulfillest thy doom,

Making Him broken gleams, and a stifled splendour and gloom.

Speak to Him thou for He hears, and spirit with spirit meet;

Closer is He than breathing, and nearer than hands and feet.

God is Law, say the wise; O soul, and let us rejoice,
For if He thunder by the law the thunder is yet His voice.

Law is God, say some; no God at all, says the fool;
For all we have power to see is a straight staff bent in a pool.

And the ear of man cannot hear, and the eye of man cannot see,
But if we could see and hear, this vision-were it not He ?

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्याद्भासस्तस्य महात्मनः ॥
(अध्याय ११) [१२]

If a lustre of a thousand Suns were to burst forth all at once in the sky, that might resemble the Glory of that Mighty One. *Ch. XI.12.*

There is nothing that we see with our physical senses in this world, that could be compared to His glory, perceived when the vision of Him is seen within. He is all Glory. all Lustre, and all Purity.

F. W. Faber:—

How beautiful, how beautiful,
The sight of Thee must be.
Thine endless wisdom, boundless power,
And awful purity.

Moore:—

Thou art. O God, the life and light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee,
Where'r we turn Thy glories shine,
And all things fair and bright are Thine.

Channing:—

While earthly objects are exhausted by familiarity the thought of God becomes to the devout man continually brighter, richer, vaster; derives fresh luster from all that he observes of nature and Providence, and attracts to itself all the glories of the universe.

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूपम् ॥
(अध्याय ११) [१६]

Innumerable are Thy arms, breasts, faces and eyes, O Lord of the Universe, I see Thee all round, there is no beginning, middle nor end of Thine, O Universal Form. *Ch. XI..16.*

The Lord cannot be confined. He is everywhere. If we try to picture God as man, what arms, breasts, faces and eyes can we say, are His. How many eyes should we say He has, for He sees us through so many. His beautiful faces are in the Beauty around us. His arms and breasts are His great means and powers that we find around us. The Lord is all powerful and we cannot apprehend Him in any

particular Form. His Vision is a sublime vision. It is the most wonderful and indescribable.

Jeremy Taylor:—

God is everywhere present by His power. He rolls the orbs of heaven with His hand. He fixes the earth with His foot; He guides all creatures with His eye, and refreshes them with His influence; He makes the powers of hell to shake with His terrors, and binds the devils with His word.

Newton:—

We are not to consider the world as a body of God; He is a uniform being, devoid of organs, members, or parts: and they are His creatures, subordinate to Him and subservient to His will.

यथा प्रदीप्तं ज्वलनं पतङ्गा:
विशन्ति नाशाय समृद्धवेगा: ।
तथैव नाशाय विशन्ति लोका-
स्तवापि वक्त्राणि समृद्धवेगा: ॥
(अध्याय ११) [२९]

As moths hurriedly fly and rush into the flaming fire for death, so even enter these creatures into Thy mouths, to destroy themselves. *Ch. XI.-29.*

All beings enter into the Mouth of God and die. Nay He is a great Mouth into which all of us rush when we die. The evil minded creatures because of their ingrained discontent feel pain at the time of death. Therefore they think as if they are being crushed in between the jaws of the Lord and are destroyed mercilessly. The enlightened ones do not experience this state of mind. At the time of death they

feel the intense satisfaction of discarding the body as a worn out garment and their soul flies not into the mouth of an apparent destruction but really to an everlasting Life, all Peace and Happiness.

Charles Kingsley:—

Because I believe in a God of absolute and unbounded love, therefore, I believe in a loving anger of His which will and must devour and destroy all which is decayed, monstrous, abortive in His universe till all enemies shall be put under His feet, and God shall be all in all.

वायुर्यमोऽग्निर्वरुणः शशाङ्कः
प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः
पुनश्च भूयोऽपि नमो नमस्ते ॥

(अध्याय ११) [३९]

Thou art Vayu, Yama, Agni, Varuna, the Moon, Prajapati, grandfather of all. Hail, Hail to Thee, a thousand time all Hail to Thee again and again.

Ch. XI..39.

The Lord is the originator of everything. He is the most ancient, the father of all. Let us all praise Him again and again, for we forget Him many a time. He is the Wind, the Fire the Moon, the Producer and the Destroyer.

Kepler:—

The wisdom of the Lord is infinite as are also His glory and His power. Ye heavens, sing His praises;

sun, moon, and planets glorify Him in your ineffible language! Praise Him, celestial harmonics, and all ye who can comprehend them! And thou, my soul, praise thy Creator! It is by Him and in Him that all exist.

Lord Tennyson:—

The sun, the moon, the stars, the seas, the hills and the plains,

Are not these, O soul, the vision of Him who reigns?

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥
(अध्याय ११) [५४]

By undivided devotion, O Arjuna, can I be seen and known in truth and attained, O terror of thy foes. *Ch. XI-54.*

The way to approach God lies through perfect devotion, and profound faith.

Lord Tennyson:—

Strong Son of God, Immortal Love,
Whom we, that have not seen Thy face,
By faith, alone embrace,
Believing where we cannot prove.

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥
(अध्याय ११) [५५]

He who dedicates all his actions to Me and looks to Me as his supreme Goal, a devotee to Me, renouncing all attachments, cherishing no feelings of hatred for any being, he comes to Me. *Ch. XI-55.*

Ah! If we could resign ourselves completely to the will of God, and feel that strength within, that is bound to carry everything before itself and see that Supreme Goal being approached every moment, when our selfless actions bind us not to feelings of hatred or love.

Wayland:—

True prayer is the offering up of desires, in entire subjection to the will of God.

Thomson's Seasons Chambers' Miscellany:—

When my breast labours with oppressive care,
And o'er my cheek descends the falling tear,
While all my warring passions are at strife,
Oh, let me listen to the words of Life!
Raptures deep-felt His doctrines did impart,
And thus He raised from earth the drooping heart.

Behold! and look away your low despair,
See the light tenants of the barren air,
To them nor stores nor granaries belong;
Nought but the woodland and the pleasing song;
Yet your kind heavenly Father bends His eye,
On the least wing that flits along the sky.
To Him they sing, when spring renews the plain;
To Him they cry, in winter's pinching reign,
Nor is their music nor their plaint in vain;
He hears the gay and the distressful call,
And with unsparing bounty fills them all.

Observe the rising lily's snowy grace,
Observe the various vegetable race
They neither toil nor spin, but careless grow,
Yet see how warm they blush, how bright they glow;

What regal vestments can with them compare,
What king so shining, or what queen so fair ?

If, ceaseless, thus the fouls of heaven He feeds;
If o'er the fields such lucid robes He spread;
Will He not care for you, ye faithless, say ?
Is He unwise ? or are ye less than they ?

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःख सुखः क्षमी ॥
(अध्याय १२) [१३]

He who hateth not any being, who is friendly and compassionate to all, who is free from attachment and egoism, the same in pain and pleasure, and forgiving.
Ch. XII-13.

The problem of living well in the world is a difficult one. Virtues enumerated in the verse afford a solution of it. There are bound to come pains and pleasures which must be experienced in life and the best way to overcome them is to keep the equilibrium of mind in every condition and circumstance. Not to hate any being is making ones heart strong. Feelings of hatred weaken the mind. One who is compassionate and friendly gathers a moral strength within himself. Egoism in man is his downfall.

Van Dyke:—

Four things a man must learn to do,
If he would make his calling true:
To think without confusion, clearly,
To love his fellow men sincerely,
To act from honest motives purely,
To trust in God and Heaven securely.

Mrs. Jamieson:—

Blessed is the memory of those who have kept themselves unspotted from the world. Yet more blessed, more dear the memory of those who have kept themselves unspotted in the world.

संतुष्टः सततं योगी यतात्मा दृढनिश्चयः।
मय्यर्पितमनोबुद्धिर्यो मे भक्तः स मे प्रियः॥
(अध्याय १२) [१४]

Always content, balanced in mind, self restrained and possessed of firm belief, whose thought and reason are committed to Me, that devotee is dear to Me.

Ch. XII.-14.

To trust in God with all the heart is a great virtue. It brings in its train all other qualities that make a man a true one. In hours of trial, when darkness prevails all round and man's thoughts are confused, there is no other way left but to commit oneself to the Lord and say, 'Let Thy will be done'. Such a belief will bring about a healthy state of mind, which is capable of bearing the misfortunes of life and at the same time regaining the lost ground. These virtues in the character of man make him an expert in the art of living well.

Mrs. Marshall :—

Sorrows, joys, worries, troubles, all look so differently when we see in them God's will—not our will, nor anybody else's fault, or our own mistakes—simply, this is God's will for me; this is what He has given to me to do, this is what he has given me to bear.

R. W. Emerson :—

I honour the man whose ambition it is, not to win laurels in the state or the army, not to be a jurist or a naturalist, not to be a poet or a commander, but to be a master of living well, and to administer the offices of master and servant, of husband, father and friend.

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥
(अध्याय १२) [१५]

He through whom the world is not disturbed and who is not afraid of the world, who is free from joy, anger and fear, he is dear to Me. *Ch. XII-15.*

One who is not afraid of the world is essentially a very honest and straightforward man. It is a privilege to be bold and upright. Fear is a disease of the mind, that demoralises man.

Longfellow:—

O, fear not in a world like this.
And thou shalt know ere long.
Know how sublime a thing it is
To suffer and be strong.

Sarah Emiley:—

Nothing so demoralizes the forces of the soul as fear. Only as we realize the presence of the Lord does fear give place to faith.

Horace:—

That man lives happy in command of himself, who from day to day can say I have lived. Whether clouds obscure or the sun illumines the following day, that which is past is beyond recall.

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥
(अध्याय १२) [१६]

He who desires for nothing, is pure, laborious, undisturbed, renouncing all undertakings, that devotee of Mine is dear to Me. *Ch. XII-16.*

In this modern age contentment is not regarded a great virtue. In the rush of life of the present age, a great 'go' is desired everywhere. The result of this rush cannot be a happy one, when the world is taken as a whole. One nation with all its ambitions may prosper at one time and the other may suffer, because it is contented. But if the happiness of the whole humanity is to be taken into consideration, a stop to the ambitions of man will have to be put somewhere, lest they amount to the desire of exploiting others.

Percival:—

Happy the life, that in a peaceful stream
Obscure, unnoticed through the vale has flow'd;
The heart that ne'er was charmed by fortune's gleam
Is ever sweet contentment's blest abode.

Cave:—

He that troubles not himself with anxious thoughts for more than is necessary, lives little less than the life of angels, whilst by a mind content with little, he imitates their want of nothing.

यो न हृष्यति न द्वेष्टि न शोचति न कांक्षति।
शुभाशुभपरित्यागी भक्तिमान्यः स मे प्रियः ॥
(अध्याय १२) [१७]

He who neither feels joy nor aversion, nor grief, nor desire, and who has renounced both good and evil and who is full of devotion to Me, he is dear to Me.
Ch. XII-17.

The Lord loves that man, who is what He wants him to be,—one who is full of devotion, indifferent towards joys and sorrows, unattached to the results of things. Let us try to win His love. Ah ! if we would be His beloveds, we could always feel His presence, and do nothing that might displease Him

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥
(अध्याय १३) [१६]

He is present undivided in all things, and yet He is distributed as if divided; He should be known as the Sustainer of all beings; it is He that dissolves and creates.

Ch. XIII.16.

The unity of God is an established fact. The Gita amply proves it. The true conception of God is difficult to be had by common people. He is the only Energy present in all beings. Beings may be said as the convulsed states of that Energy. The Energy convulses round the primordial Matter and there then spring up the beings with their separate individualities. There are thus individual forms, and yet the essence of them all is one—that common Energy.

The Qoran:—

Praise be unto God, the Creator of heaven and earth; Who maketh the angels his messengers, furnished with two and three, and four pairs of wings; God maketh what addition He pleaseth unto His creatures; for God is almighty.

O men remember the favour of God towards you; is there any creature besides God, who provideth food for you from heaven and earth? There is no god but He; how therefore are ye turned aside from acknowledging His unity?

Milton:—

What cause
Moved the Creator in His body rest,
Through all eternity so late to build
In chaos, and the work begun how soon
Absolved.

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥
(अध्याय १३) [१६]

Understand thou that Prakriti and Purusha both have no beginning, and also know thou that all forms of qualities are born of Prakriti. *Ch. XIII..19.*

Matter and spirit both are Eternal as they are of the Eternal. Matter undergoes modifications with the spirit to evolve the vast creation. The modifications are of three types, Sattava, Rajas and Tamas. They are called (Gunas) qualities of Prakriti. The Illusion which the being created is enveloped in, exists because of these qualities; the spirit is free from them. They are the cause of all feelings, pains and pleasures. Overcoming these qualities is nothing but freeing one self from (Prakriti) Matter, the cause of Illusion. That is the realisation of the Self.

Plutarch;—

Better be convinced and say and sing that the world was made by God; for the world is the most excellent of all created things and He the best of all causes.

But the substance or matter of which He made it, was not created, but always lay ready for the Artificer, to be arranged and ordered by Him; for the creation was made not out of nothing, but out of what had been without form and unfit as a house or a garment or a statue.

समं पश्यन्हि सर्वत्र समवस्थितमीश्वरम् ।
न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम् ॥
(अध्याय १३) [२८]

As he sees the Lord everywhere equally abiding, he does not injure the Self by the Self, and therefore he attaineth the highest State. *Ch. XIII.-24.*

The highest state of the most spiritualised mind is to feel the Supreme Lord abiding equally everywhere. All life is His manifestation. The Supreme Ruler abides in every being. It is He who sees and is seen in the eye of another. There is no difference between me and my enemy. How can the *Self* injure another *Self*? The Self lives when a being is killed.

Butchery and murder is not the lesson to be derived from this highly inspiring verse. Killing of a being is a butchery, a murder in certain circumstances, and a Dharma, a Duty, a highly irtuous act in others.

To see the Lord present all round us is a state of mind that the blessed alone can have.

Klopstock:—

O Thou above all Gods supreme! who broughtest the world out of darkness, and gavest man a heart *to* feel! By whatsoever name Thou art addressed...God Father, and Jehovah the God of Romulus or of Abraham... not the God of one man but the Father and Judge of all.

The Quran:—

To God belongeth the east and the west, therefore whithersoever ye turn yourselves to pray, there is the word of God; for God is omnipresent and omniscient.

यदा भूतपृथग भावमेकस्थमनुपश्यति ।
तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥
(अध्याय १३) [३१]

When he seeth the whole variety of beings as implanted in One; and from that alone all spreading, then he becomes the eternal. *Ch. VIII..31.*

There is one and one God alone. All beings are implanted in Him. They spring from Him and they revert to and dissolve in Him. Let us see Him everywhere and in everybody.

Coleridge:—

God! sing, ye meadow streams, with gladsome voice!
Ye pine-groves, with your soft and soul like sounds,
And they too have a voice, you piles of snow,
And in their perilous fall shall thunder, God.

Charlotte Cushman:—

> There is a God! the sky His presence shares,
> His hand upheaves the billows in their mirth,
> Destroys the mighty, yet the humble spares,
> And with contentment crowns the thought of worth.

सर्वद्वारेषु देहेऽस्मिनप्रकाश उपजायते।
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत॥
(अध्याय १४) [११]

When the light of knowledge shoots forth through all the gateways of this body, then it should be known that sattva quality is reigning supreme. *Ch. XIV.-11.*

All the senses are the gateways to perception. When the light of *Knowledge* dawns, then are these gateways illumined, and the Sattvic, the divine state of mind prevails. When such is the state, there is light in the eyes, sweetness in the tongue and harmony all round.

गुणानेतानतीत्य त्रीन्देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैर्विमुक्तोऽमृतमश्नुते ॥
(अध्याय १४) [२०]

When the Self in the body transcends the three qualities (Gunas) from which these bodies are produced, and is released from pains of birth, death, and old age, he enjoyeth immortality. *Ch. XI.-55.*

The three qualities are born of Prakriti (Matter). It is these that make up the veil of Illusion that obscures the sight of the Lord. When a person overcomes these qualities, which are the cause of birth and death, he is a released soul. Then it is said that he has attained Immortality. It is the state of perfect Bliss.

J. Montgomery:—

O where shall rest be found,
Rest for the weary soul ?

'T were vain the ocean depths to sound,
Or pierce to either pole;

The world can never give
The bliss for which we sigh,
'T is not the whole of life, to live,
Nor all of death, to die.

Beyond this vale of tears,
There is a life above,
Unmeasured by the flight of years;
And all that life is love.

Here would we end our quest;
Alone are found in Thee
The life of perfect love,—the rest
Of immortality.

समदुःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः।
तुल्यप्रियाप्रियो धीरस्तुल्यनिन्दात्मसंस्तुति॥
(अध्याय १४) [२५]

Who feels pain and pleasure alike, and who abides in Self, to whom a clod of earth, a piece of stone, or gold, are one, to whom the loved and unloved are the same, full of courage, taking praise and censure. alike. *Ch. XIV..25*

मानापमानयोंस्तुल्य स्तुल्यो मित्रारिपक्षयोः ।
सर्वारंभ परित्यागी गुणातीतः स उच्यते ॥

Alike in honour and dishonour, the same to friends and foes, renouncing all actions, he is said to have transcended the qualities. *Ch. XIV.-25.*

It is these qualities that bind the Self. How to be above these qualities is described in these verses. Transcending these qualities means attaining Immortality. It is by renouncing actions *i. e.* detaching oneself from the fruits of actions that the Realisation of the Self is achieved. Such a person will be above honour and dishonour, alike to friends and foes, contented, unmindful of pains and pleasures.

J. B. Gough:—

It is the quiet endurance, the quiet suffering, and the quiet struggling, for the benefit of others and for the country in which we live, that constitute the noblest heroism and true greatness. He who ranks himself on the side of right is a hero.

Theodore Parker:—

The real saint is a man who aims to have a whole body, a whole mind, a whole conscience, a whole heart, a whole soul, and to live a whole, brave, manly life.

Progress:—

That man is great, and he alone,
Who serves a greatness not his own,
For neither praise nor pelf;
Content to know and be unknown,
Whole in himself.

ममैवांशो जीवलोके जीव भूतः सनातनः ।
मनः षष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥
(अध्याय १५) [७ [

An imperishable portion of Myself having become the eternal soul in the world of souls, draweth the five senses round the mind, the sixth, fixed in prakriti. *Ch. XV. 7.*

The individual soul is a portion of the Lord. It may be compared to a ray of light, which is a part of light and yet it is the light itself. So is the Lord present in every individual. It is the essential portion that is fixed in Prakriti, drawing the five senses and the mind, that lends individuality to the eternal Soul.

Prof Deussen:—

It is not the falling of the drop into the Infinite

Ocean; it is the whole ocean, becoming free from the fetters of ice, returning from its frozen state to what it is really, and has never ceased to be, to its own all—pervading eternal, almighty nature.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

(अध्याय १५) [१२]

That splendour of the sun that illumines the whole world, and which is present in the moon and the fire, know thou all that splendour is Mine.

Ch. XV..12.

Yes, it is all the Glory of the Lord that we see. The sun, the moon and the stars, the very heat and the light in them, are His. It is He on account of whom, there is light in the moon, heat in the sun, fragrance in a flower and sweetness in a fruit.

Addison:—

The spacious firmament on high,

With all the blue ethereal sky,
And spangled heavens a shining frame,
Their great original proclaim,

* * * *

Forever singing as they shine,
The Hand that made us is Divine.

अभयं सत्वसंशुद्धिर्ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥
(अध्याय १६) [१]

Fearlessness, purity of mind, fixed in the Yoga of Knowledge, giving of charity, self control, sacrifices, study of the Vedas, austerities, and straightforwardness,

Ch. XVI.-1.

अहिंसा सत्यमक्रोधस्त्यागः शांतिरपैशुनम् ।
दया भूतेष्वलोलप्त्वं मार्दवं ह्रचापलम् ॥
(अध्याय १६) [२]

Non-injury, truthfulness, absence of anger, renunciation, peacefulness, absence of calumniation, compassion towards beings, non-covetousness, gentleness, modesty, absence of ficklemindedness,
(Ch. XVI.-2.

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानता।

भवन्ति संपदं दैवीमभिजातस्य भारत ॥

(अध्याय १६) [३]

Commanding spirit, forgiveness, courage, purity, absence of envy and self conceit,—these qualities belong to him who is born with a divine nature, O Bharata.

Ch. XVI.-3.

Men are born with different natures which depend upon the sort of previous life led by them. The past life has its effects on the making of the inner nature, with which we are born. One has a divine nature, and the other demoniac. It is all because of the *karmas*, done in the life gone by. No two men have their inner natures the same because they never led the same sort of life that has passed. This inner nature finds it difficult to undergo wholesale transformation. An evil natured man is

difficult to be a good hearted man, unless he has in stock such acts performed in the past life that help him in giving a turning to his life from a sinful one to a virtuous one.

The divine nature is beautifully depicted in these verses. It is these qualities of head and heart that one should look to and try to cultivate. The change of inner nature takes place by and by. If one fails in this life, he succeeds in the life to come. Let us have these qualities of the divine nature.

Ingersol:—

Greatness is not the gift of majorities; it can not be thrust upon any man; men cannot give it to another; they can give place and power but not greatness. The place does not make the man, nor the sceptre the king. Greatness is from within.

Farrukhseer:—

Courage, the highest gift, that scorns to bend
To mean devices for a sordid end.

Courage...an independent spark from heaven's bright throne,
By which the soul stands raised triumphant, high alone.
Great in itself, not praises of the crowd,
Above all vice, it stoops not to be proud,
Courage, the mighty attribute of powers above,
By which those great in war are great in love,
The spring of all brave acts is seated here,
As falsehoods draw their sordid birth from fear.

E. H. Chapin :

Never does the human Soul appear so strong as when it foregoes revenge, and dares to forgive an injury.

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च।
अज्ञानं चाभिजातस्य पार्थ संपदमासुरीम्॥
(अध्याय १६) [४]

Hypocrisy, pride and self conceit, anger, rashness, and ignorance are his, who is born with demoniac nature.

Ch. XVI.-4.

Some people are evil by nature. They cannot but go wrong. Therefore proper allowance should be made for their shortcomings. The wise who *understand these natures do* not worry for them. It is on this ground that every man is not given all the rights and the privileges. An evil natured person will only abuse his privileges. One has got to guard against the propensities of an evil-natured person. Hypocrisy, pride, rashness anger are ingrained in evil natured people. The less

these qualities are allowed to display the less demoniac, one's nature becomes.

Victor Hugo:—

To live a life which is a perpetual falsehood is to suffer unknown tortures.

Cecil:—

Hypocrisy is folly. It is much easier, safer, and pleasanter to be the thing which a man aims to appear than to keep up the appearance of being what he is not.

Shakespeare:—

The devil can cite Scripture for his purpose.
An evil soul, producing holy witness
Is like a villain with a smiling cheek;
A goodly apple rotten at the heart;
O, what a goodly outside falsehood hath !

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥
(अध्याय १६) [७]

Demoniacal persons do not know what to do and what not to do; nor have they purity, nor character, nor even truth is found in them. *Ch. XVI.-7.*

Evil natured persons are mentally blind, for they know not the right path. They adopt foul means to achieve their ends, sacrificing every good thing. Such people have no character. They have no principle to follow in life. They can never be relied upon and are never true friends.

Emerson:—

Evil is merely privative, not absolute; it is like cold, which is the privation of heat.

Thomas Hood :—

Evil is wrought by want of thought
As well as want of heart.

Plato:—

Evils...can never pass away; for there must always remain something which is antagonistic to good. Having no place among the gods in heaven, of necessity they hover around the earthly nature and his mortal sphere. Wherefore we ought to fly away from earth to heaven as quickly as we can; and to fly away is to become like God, as far as this is possible; and to become like Him i to become holy and just and wise.

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसंभूतं किमन्यत्कामहैतुकम् ॥
(अध्याय १६) [८]

They say that the Universe is false, is without an order and without the Lord; it is born by union, caused by nothing else but by lust alone. *Ch. XVI.-8.*

Such is the belief of some. They believe in matter and not in spirit. They are led away by what they experience outside. They do not try to dive deep to comprehend the vast world within. They go in for mechanical activity and not for that repose of mind that gives real peace and happiness. They live in wealth, parentage and rank and not in truth and heroism.

Their false belief is in full accord with their nature, which again is the result of their previous life of sins and failures.

Saadi:–

Any enemy to whom you show kindness becomes your friend excepting lust, the indulgence of which increases its enmity.

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः॥
(अध्याय १६) [९]

Keeping such a view of life, they of wrecked selves, of little understanding, of horrible deeds, are born as enemies for world's destruction. *Ch. XVI-9.*

Those who are born to shock the world by their horrible deeds are the worst persons. They are as blasts that blow to wither the blooming flowers. The right place for them is in jails or on the gallows. They are slaves to passion and like head-strong beasts rush on unrestrained, throwing ultimately the rider headlong.

Milton:—

Capricious, wanton, bold, and brutal Lust
Is meanly selfish: when resisted, cruel;

And, like the blast of pestilential winds,
Taints the sweet bloom of Natures fairest forms.

Rowe:—

Lust is, of all the frailties of our nature, what most we ought to fear; the headstrong beast rushes along, impatient of the course; nor hears the rider's call nor feels the rein.

Fuller:—

If the wicked flourish, and you suffer, be not discouraged; they are fatted for destruction, you are dieted for health.

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद्गृहीत्वासद्ग्राहान्प्रवर्तन्तेऽशुचिव्रताः ॥
(अध्याय १६) [१०]

Addicted to insatiable desires, full of pride conceit and arrogance, they are given over to wrong ideas through ignorance, and they undertake impious resolves. *Ch. XVI.-10.*

The impious people resemble more a beast, and therefore they are bold and often enthusiastic. They display enough energy and are very active. But unfortunately their resolves being impious, they rush onwards to impurity and destruction.

Dryden:— . . . . .

We can never be grieved for their miseries who are thoroughly wicked, and have thereby justly called their calamities on themselves.

H. W. Shaw:—

It is a statistical fact that wicked work harder to reach hell than the righteous do to enter heaven.

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥
(अध्याय १६) [११]

Full of unending cares, which end only in death, having the enjoyment of the sensual pleasures as the highest goal, believing in only so much;

Ch. XVI.-11.

Lust is never gratified. The more the sensual pleasures are enjoyed, the greater the desire for them becomes. There is no limit to the desires and they never end. It is true they end only in death.

Mathew Henry :—

Nature is content with little ; grace with less ; but lust with nothing.

Young :—

I envy none the gilding of their woe.

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते काम भोगार्थमन्यायेनार्थसञ्चयान् ॥

(अध्याय १६) [१२]

Bound in the meshes of hundreds of desires, slaves of lust and anger, they try hard to gather wealth by unfair means for the satisfaction of sensual desires.

Ch. XVI.12.

To gather riches is not the correct goal of life. They are means to attain it. Wealth is a blessing when it helps us onward to the Realisation of Life. It is a veritable obstacle in the way to Truth, if it is wrongly used for the satisfaction of lust. It is a misery to be wealthy if one is not virtuous in life. Wealth should be acquired and carefully used, for a wealthy man is more responsible to the society than a poor one. And therefore wealth should

be acquired by noble means, so that it may promote the leading of a good life. Ill acquired wealth is pregnant with misfortune that ultimately overtakes the possessor.

Dr. Johnson :—

Riches seldom make their owners rich.

Robert Burton :—

Worldly wealth is the devil's bait.

Seneca :—

Golden roof breaks men's rest.

J. G. Holland :—

Wants keep pace with wealth always.

Herbert :—

For wealth, without contentment, climbs a hill
To feel those tempests which fly over ditches.

Manu :—

Of all pure things, purity in the acquisition of the

riches is the best. He who preserves purity in becoming rich is really pure, not he who is purified by water.

Goldsmith :—

What real good does an addition to a fortune, already sufficient, procure? Not any. Could the great man by having his fortune increased, increase also his appetites?

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥
(अध्याय १६) [१६]

Confused in various thoughts, caught in the net of delusion, hankering after the gratification of lust, they fall into an obnoxious hell. *Ch. XVI.16.*

Evil living leads one to hell. Hell is a place of misery and pain. It is such a state of mind that drops him down into depths of infinite misery, darkness and drudgery. The wicked are loathsome to God and therefore fall in Hell, a miserable condition of the damned.

Colton:—

So long as lust (whether of the world or flesh) smells sweet in our nostrils, so long we are loathsome to God,

Plutarch :—

Wickedness is a wonderfully diligent architect of misery, of shame, accompanied with terror, and commotion and remorse, and endless perturbation,

Bailey :—

Hell is the wrath of God...His hate of sin.

Swedenborg :—

Self-love and the love of the world constitute hell.

Milton :—

Hell, their fit habitation, fraught with fire unquenchable, the house of woe and pain.

Richard Fuller :—

An immortality of pain and tears; an infinity of wretchedness and despair; the blackness of darkness across which conscience will forever shoot her clear and ghastly flashes...like lightening streaming over a desert when midnight and tempest are there; weeping and wailing and gnashing of teeth : long, long eternity, and

things that will make eternity seem longer...making each moment seem eternity...Oh, miserable condition of the damned!

अहंकारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥

(अध्याय १६) [१८]

Conceited depending upon brute force, insolence, lust and anger, these blasphemers hate Me in their own bodies and in the bodies of others. Ch. XVI.18.

It is a misfortune if one does not believe in God. Generally when one has enslaved himself to lust and other weaknesses, he cannot but abjure God, which he does for the sake of justification of his own bad deeds more or less. Such a man has no morals and cares neither much for himself nor for others. He leads a beastly life devoid of higher human feelings.

Richter :--

No one is so much alone in the world as a denier of God.

Jeremy Collier :—

Atheism is the result of ignorance and pride, of strong sense and feeble reasons, of good eating and ill living.

Francis Bacon :—

They that deny God destory man's nobility, for certainly man is of kin to the beasts by his body; and if he be not of kin to God by his spirit, he is a base and ignoble creature.

Tillotson :—

When men live as if there were no God, it becomes expedient for them that there should be none; and then they endeavour to persuade themselves so.

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥
(अध्याय १७) [३]

Man's Faith is according to his nature, O Bharta. Man is of Faith, he is what his Faith has made him. *Ch. XVII-3.*

It is a beautiful idea. The faith of man is according to his nature. Faith therefore is per sonal. Faith of one man cannot exactly be the same as that of another, for no two men resemble exactly in their natures. Rightly it is said my religion is my own; let no one stand between me and my God. If we interpret this verse literally, we would say no one Faith can suit all men, for they differ in their natures. And this is correct, for never have the people been quite unanimous in their views, even when they have joined together under a common banner of single religion. There are bound to arise diffe-

rences and consequently the various sects and religions. Truth of course is one; the way to interpret it is according to one's own nature. Better if people are let alone so far as their religion is concerned. Proselytism is wrong. It is this institution of converting people from one religion to another that has stained with blood the fair name of religion, which has been abused and ill practised, resulting in so many evil and sinful lives.

Thomas Wilson :—

Our life must answer for our faith.

Emerson : –

Faith makes us, and not we it; and faith makes its own forms.

आयुःसत्वबलारोग्यसुखप्रीतिविवर्धनाः ।
रस्याःस्निग्धाः स्थिरा हृद्या आहाराःसात्विकप्रियाः॥
(अध्याय १७) [८]

The (Sattavic) good natured people like foods that give longevity, vitality, vigour, health, joy and desire to work, and delicious, made with oil or ghee well seasoned, agreeable and substantial. Ch. XVII-4.

Diet is a great factor not only for the making of body but also of mind. One should mind always taking good type of food. Some people out of carelessness do not take good food and pride at the idea that they take anything that is offered them. This is a wrong notion. One should always enjoy rich dinner that may lend the man the desire to work, vitality, vigour, health and joy. One should enjoy his meals and feel that he is giving food to himself in

order to work more and live better. Some people are hopelessly indifferent towards their food; they are not generous to themselves.

Brillat Savarin:—

Tell me what you eat, and I will tell you what you are.

Socrates:—

Bad men live that they may eat and drink, whereas good men eat and drink that they may live.

Samuel Johnson:—

For I look upon it, that he who does not mind his belly will hardly mind anything else.

Lord Lytton:—

Oh, better no doubt is a dinner of herbs,
When season'd by love, which no rancor disturbs,
And sweeten'd by all that is sweetest in life
Than turbot, bisque, ortolans, eaten in strife!
But if, out of humor, and hungry, alone

कट्वम्लजवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुखशोकामयप्रदाः ॥
(अध्याय १७) [९]

The Rajasic people like foods that are bitter, sour, saltish, very hot, pungent, dry, burning and which produce pain, grief and disease. *Ch. XVII-9.*

Man is judged by the diet he takes. Hot, pungent, saltish, sour and burning food is taken by those who are not of divine nature. Such food causes disease, pain and grief and therefore it should be avoided. For a serious attempt at making oneself a better man, it is proper that one should first improve the quality of his food.

Pliny:-

Their best and most wholesome feeding is upon one dish and no more and the same plain and simple; for

surely this huddling of many meats one upon another of divers tastes is pestiferous. But sundrie sauces are more dangerous than that.

अफलाकांक्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्विकः ॥
(अध्याय १७) [११]

The Sacrifice that is done under scriptural rules, without desire for fruits in the spirit that it has got to be done as duty, is Sattavic. *Ch. XVII-11.*

Sacrifice is a beneficial act. An act that is done for the good of others, only because it is one's duty to perform that act, with no attachment to the fruits thereof, is a pure sacrifice.

Lewis Morris:—

For knowledge is the hill which few may hope to climb; while Duty is the path which all may tread.

F. W. Farrar:—

Great principles find their proper issue in the faithful performance of little duties.

Auguetine:—

In doing what we ought, we deserve no praises, because it is our duty.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥

(अध्याय १७) [१४]

Worshipping gods, brahmans, teachers, and learned men, purity, straightforward-ness, chastity and harmlessness are called the penance of the body. *Ch. XVII.14.*

Penance is a self imposed punishment, undergone for self purification. The institution of Non-Violence as preached by Mahatma Gandhi is based upon the principle of penance. It is meant for self purification and therefore is based upon purity, chastity and straightforwardness. Mahatma Gandhi has applied this principle, to the domain of politics for the purification of the sins of a nation. This is a novel experiment and the time is not yet ripe to pass a judgment on it, as to whether it can succeed or

not. Purity and chastity are essentially to be in the back ground of the practice of penance by the body.

Bartol:—

In Goethe's drama, Iphigenia defends her chastity, ascribing her firmness to the gods. "No god hath said this: thine own heart hath spoken,!' answered Thoar, the king. "They only speak to us through our heart," she replies. "Have not I the right to hear them too?" he rejoins. "Thy storm of passion drowns the gentle whisper," adds the maiden, and closes all debate.

Addison:—

Nothing makes a woman more esteemed by the opposite sex than chastity; whether it be that we always prize those most who are hardest to come at, or that nothing besides chastity, with its collateral attendants, truth, fidelity, and constancy, gives the man a property in the person he loves, and consequently endears her to him above all things.

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥
(अध्याय १७) [१५]

Inoffensive tongue, which is truthful, lovely and desiring of good and the study of the scriptures are called the penance of speech.

Ch. XVII-15.

The art of holding ones tongue is a great one, and using it truthfully and for the good of others is greater still. Gentle speech touches the heart and endears the speaker to every one. Let not ones tongue be allowed to go unbridled, for too much speaking wastes energy and weakens the mind.

Confucius:—

A superior is modest in his speech, but exceeds in his actions.

Demosthenes:—

As a vessel is known by the sound, whether it be cracked or not; so men are proved by their speeches, hether they be wise or foolish.

Bible:—

Let your speech be always with grace, seasoned with salt, and we may know how ye ought to answer every man.

Langford:—

Speak gently! 'tis a little thing
Drop'd in the heart's deep well;
The good, the joy, that it may bring
Eternity shall tell.

Shakespeare:—

Your fair discourse hath been as sugar,
Making the hard way sweet and delectable.

Quarles:—

Give not thy tongue too great a liberty, lest it take

thee prisoner. A word unspoken, is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desirest it to be held wise, be so wise as to hold thy tongue.

मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भाव संशुद्धिरित्येतत्तपो मानसमुच्यते ॥
(अध्याय १७) [१६]

Satisfaction of mind, gentleness, abstinence of speech, self-control, purity of thought, are called the penance of mind.

Ch. XVII.16.

Not allowing the mind to go its way is its penance. One should make the mind feel satisfied, gentle, pure of thought and self controlled. Abstinence of speech strengthens mind, sharpens intellect, and purifies thought.

Syrus:— ...

Conversation is the image of the mind; as the man, so is his speech.—

Syrus:—

I have often regretted having spoken, never having kept silent.

Socrates:—

Such as thy words are, such will thy affections be esteemed: and such will thy deeds as thy affections, and such thy life as thy deeds.

Bible:—

The mouth of a wise man is in his heart; the heart of a fool is in his mouth.

Tennyson:—

Self-reverence, Self-knowledge. Self-Control,
These three alone lead life to Sovereign power.

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥
(अध्याय १७) [१८]

The penance done for gaining honour, approbation, respect, and for ostentation, is unstable and fleeting; it is called Rajasic.
Ch. XVII-14.

To make this principle of undergoing penance, common for all is treading a dangerous path. Penance is to be undertaken on personal responsibility in response to ones own inner Voice. The moment when outside considerations come in and a sense that the people will watch my penance and will honour me, creeps in, the virtue of a high class penance vanishes. Such a penance is then called Rajasic. It cannot be carried to a finish and no good is gained by it, for such a penance is given up half way,

unstable, fleeting as it is. It cultivates instead hypocrisy, the worst of sins.

Fuller:—

> Trust not him that seems a Saint.

Bunyan:—

> Saint abroad and a devil at home.

मूढग्राहेणात्मनो यत्पीडया क्रियते तपः।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥
(अध्याय १७) [१६]

That penance which is done with stupid and sinful determination, inflicting pain upon ones own self or for the destruction of other, is called Tamasic.

Ch. XVII-19.

This is the worst penance amounting to a crime. It must be put down and discouraged.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥
(अध्याय १७) [२०]

That charity which is rightly given, with a mind thinking that it ought to be given, to a fit man who is not expected to do anything in return at a proper place and time, is taken to be Sattvic.

Ch. XVII.-20.

The act of charity is a great sacrifice. There is a hidden charm in it. The poor is God's incarnation; to be charitable to him is approaching God. The worship of God is best done in silence, so should charity be done, for it is worshipping God in the right spirit. Let therefore no noise be made about charity. It should be done purely out of a feeling heart and not with a hope that it will bring name or honour.

Sadi:—

Distribute the tithes of your wealth in alms, for when the husbandman lops off the exuberant branches from the vine, it produces an increase of grapes.

Manu:—

When asked, give something, though a very trifle
Ungrudgingly and with a cheerful heart,
According to thy substance; only see
That he to whom thou givest worthy be.

Mrs. Norton:—

They serve God well who serve His creatures.

Bible:—

But when thou doest alms, let not thy left hand know what thy right hand doeth.

Boerhaave:—

My poor are my best patients. God pays for them.

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्दानं राजसं स्मृतम् ॥
(अध्याय १७) [२१]

That charity which is given for something to receive in return, or keeping in view some fruit thereof, feeling some trouble, is taken to be Rajasic.

Ch. XVII..21.

It is becoming a fashion in the modern age to subscribe to funds in order to come in the lime light, and flourish thereby directly or indirectly. Such is no charity for it has in view something to receive in return. It becomes then a business proposition. Some good hearted rich people subscribe quite generously to public funds so that they may gain favour in certain quarters. They think they kill two birds with one stone, they serve their own

purpose on the one hand and do charitable act on the other. They do actually kill two birds and make a happy feast over them. But the birds are killed and disposed of leaving the philanthropist as poor as before morally and spiritually.

Hutton:—

That charity which longs to publish itself, ceases to be charity.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥

(अध्याय १७) [२२]

That charity given at unfit place and time to unworthy persons, without any grace and respect, is called Tamasic.

Ch. XVII.22.

Money spent on charity caused by pride and foolishness is a waste. It does no good any way. Charity given out of a feeling heart with no sense of receiving any reward, even to an undeserving person and place, is still a good one. Of course it is but proper that one should see that money given in charity is not misused and wasted. Right charity blesses both ways, him who gives and him who takes.

William Law:—

He that rightly understands the reasonableness and excellence of charity will know that it can never be excusable to waste any of our money in pride and folly.

काम्यानां कर्मणां न्यासं सन्यासं कवयो विदुः ।
सर्व कर्म फलत्यागं प्राहुस्त्यागं विचक्षणाः ॥

(अध्याय १८) [२]

The wise understand from renunciation the renouncing of all acts born of desire; the renouncing of the fruits of all actions is said to be the true renunciation by the thoughtful people. *Ch. XVIII-2.*

Man is bound by his actions. He cannot be free ordinarily from them. He is subject to birth and death, pain and pleasure because he is entangled in his actions. These actions one has got to perform. Absolute freedom from them cannot be obtained. The only way to be free from actions is to ignore the fruits of actions. Then is the freedom from pain and pleasure obtained. This is true relinquishment of actions.

John Jay:—

God governs the world, and we have only to do our duty wisely, and leave the issue to him.

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥
(अध्याय १८) [५]

Acts that are done as sacrifice, charity and austerity are not to be relinquished, they are meant to be performed, for sacrifice, charity and austerity are without doubt purifiers of the thoughtful.

Ch. XVIII.5.

Acts that are done as duty without attachment to their results and are performed for the good of others, are never to be renounced. They are acts of sacrifice, charity and austerity, All these purify the person and take him or her nearer to God.

Bible:—

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Abraham Lincoln:—

With malice towards none, with charity for all, with firmness in the right—as God gives us to see the right—let us strive on to finish the work we are in.

The Qoran:—

Prayer carries us half way to God, fasting brings us to the door of His palace and alms giving procures us admission.

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥
(अध्याय १८) [८]

'It is all pain', so thinking, he who relinquishes actions out of fear of bodily pain, does not enjoy the fruit of renunciation as his relinquishment is influenced by Rajas. *Ch. XVIII.-8.*

He who gives up doing actions, because there is some bodily pain in doing it, plays the part of a coward. He gives up the performance of his duty and commits a sin. His is no renunciation, for he rather degrades himself. One should face all the trouble even grave dangers, rather than neglect his duty in the manner of a coward.

Confucius:—

To see what is right and not to do it, is want of courage.

Queen Elizabeth:—

Cowards falter, but danger is often overcome by those who nobly dare.

Aristotle:—

To die, and thus avoid poverty or love, or anything painful, is not the part of a brave man, but rather of a coward: for it is cowardice to avoid trouble.

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विकोमतः ॥
(अध्याय १८) [९]

'It is my duty to do,' so thinking he who performs actions, without attachment and longing for the fruit of his actions, that relinquishment is known as Sattvic.
Ch. XVIII.-9.

One should love his duty and perform it with all his heart, and without the slightest attachment to the results thereof. He is not then bound by his actions and enjoys the bliss of true relinquishment.

George Eliot:—

The reward of one duty is the power to fulfil another.

Samuel Smiles:—

Life is of little value unless it be consecrated by duty.

George Macdonald:—

The doing of things from duty is but a stage on the road to the kingdom of truth and love.

Lavater:—

He who can at all times sacrifice pleasure to duty approaches sublimity.

St. Augustine:—

In doing what we ought we deserve no praise, because it is our duty.

Confucius:—

If doing what ought to be done be made the first business, and success a secondary consideration—is not this the way to exalt virtue ?

न हि देह भृता शक्यं त्यक्तुं कर्माण्यशेषतः।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥

(अध्याय १८) [११]

As the embodied one is incapable of complete relinquishment of actions, so he who gives up the fruit of actions is said to be a true relinquisher. *Ch. XVIII.-11.*

Let us perform actions and discharge our duties, just as the birds fly because they must, and the rivers flow, because they cannot do otherwise. It is the nature of birds to fly and that of water to flow; and so should our nature be to perform the action, because we must. A bird is never sorry for his flight, nor is the water that it has flown; so should one be glad of his actions, because he does his duty.

Ramayana:—

As birds are made to fly and rivers to run, so the soul to follow duty.

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥
(अध्याय १८) [३७]

That what is like poison at first and is like nectar in the end, and is born of the knowledge of the Self, that pleasure is Sattvic. *Ch. XVIII-37.*

A pleasure that is bitter when it comes and is like nectar when it departs and in the meantime does not make us forget our real self, is the right sort of pleasure. When the self is forgotten in the enjoyment of pleasure, there are bound to be mistakes that will make us repent the very pleasures. Therefore in these days of pleasures, one is to be very cautious in the selection of his enjoyments. Seeking pleasure is not bad. What is wrong is, that one should not be engrossed in pleasures at the cost of his duty and the Self.

Lord Lytton:—

There is a pleasure which is born of pain.

Hafiz:—

There is no pleasure without a tincture of bitterness.

Aristotle:—

Consider pleasures as they depart, not as they come.

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥
(अध्याय १८) [३८]

That pleasure, which is like nectar before the contact of the senses with their objects, but is poison in the end, is said to be Rajasic. *Ch. XVIII.38.*

The pleasures which result in bitterness are bad. The youth gets pleased at the sight of a dance given by a beautiful maiden, least feeling that it is nectar that is changing into poison, for the inexperienced youth is exposing himself to different weaknesses. Such a. pleasure is Rajasic and is pregnant with great harm. The contact of the senses with their sense objects produces pleasure, but that makes us in the long run slaves to the senses. That is the wrong way of living. Let such pleasures be

enjoyed that make us better men as we enjoy them.

Jeremy Taylor:

Mistake not. Those pleasures are not pleasures that trouble the quiet and tranquillity of thy life.

Colton:—

Pain may be said to follow pleasure as its shadow.

Mme. de Maintenon:—

All pleasures are commendable that do not culminate in regret.

Zimmermann:—

Put this restriction on your pleasures; be cautious that they injure no being which has life.

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥

(अध्याय १८) [४६]

By worshipping Him, from whom all is evolved and by whom all is pervaded and by doing his own duty, a man reacheth perfection. *Ch. XVIII-46.*

The burden of the whole Song of the Lord is to perform one's own duty; for in the performance of actions dissociated from their fruits, lies the worship of the Lord. Let us resign ourselves to Him and do our duty allotted to us. That is the key to the Realisation of Perfection.

Havergal:—

Take my life and let it be
Consecrated, Lord, to Thee.
Take my moments and my days,
Let them flow in ceaseless praise.

Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always, only, for my King.
Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold,
Not a mite would I withhold.
Take my intellect and use
Every power as Thou shalt choose.

Take my will and make it Thine,
It shall be no longer mine.
Take my heart, it is Thine own,
It shall be Thy royal throne.

Take my love; my Lord I pour
At Thy feet its treasure-store.
Take myself, and I will be
Ever only, all for Thee.

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥
(अध्याय १८) [४७]

Ones own duty though defective is better than that of another, well performed. A person doing his duty, prescribed according to his nature, does not incur sin. *Ch. XVIII.47.*

The work of everyone should be respected. The greatness does not lie in this work or that. It lies in the heart of the worker. Sweeping of streets is not a low work, if it is done with as much love and sincerety as that of a Municipal Secretary; for no work is inferior to another. Both the sweeper and the secretary will enjoy the peace of mind and will be held equally good in the eye of God, if they discharge their duties well, without attachment to their fruits.

Epictetus:—

Be not diverted from your duty by any idle reflections the silly world may make upon you, for their censures are not in your power, and consequently should not be any part of your concern.

Carlyle:—

Let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this precept well to heart; "Do the duty which lies nearest to thee," which thou knowest to be a duty. Thy second duty will already become clearer.

Carlyle :—

The latest gospel in this world is, know thy work and do it.

ईश्वरः सर्वभूतानां हृद्देशे ऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ॥
(अध्याय १८) [६१]

O Arjuna, the Lord is present in the hearts of all beings. He revolves them round, by his Maya, as though they are all mounted on a potter's wheel.

Ch. XVIII-61.

The Lord is in the hearts of all beings. He is not far away seated on a throne like a great Satrap. He is within us, around us and in all that we perceive. By His Maya we are turned about as if mounted on a potter's wheel, seeing Him not where He is. Illusioned as we are, we are rushin gheadlong helplessly birth after birth, pursuing this desire or that, blind for ever to the knowledge of the Eternal.

T. T. Lynch:—

Where is thy God, my soul ?
Is He within thy heart?
Or ruler of a distant realm
In which thou hast no part?

Where is thy God, my soul ?
Only in Stars and Sun ?
Or have the holy words of truth
His light in every one ?

Where is thy God, my soul ?
Confined to Scripture's page ?
Or does his spirit check and guide
The spirit of each age ?

O ruler of the sky ?
Rule Thou within my heart:
O great Adorner of the world!
The light of life impart.

Giver of holy words;
Bestow the holy power,
And aid me, whether work or thought
Engage the varying hour.

In Thee have I my help,
As all my fathers had:
I'll trust Thee when I'm sorrowful,
And serve Thee when I'm glad.

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्ति स्थानं प्राप्स्यसि शाश्वतम् ॥
(अध्याय १८) [६२]

O Bharata, go unto Him for shelter with all your heart, by His Grace thou shalt have supreme peace and the everlasting place. *Ch. XVIII.62.*

If the Lord is my Saviour, let me cling to Him and beseech His Shelter. Let me be true to Him and seek His Grace, for I will be taken to that Great Sunshine, where shall neither be the darkness of ignorance nor the want of knowledge of right conduct. Lead me aright O God and get me Thy Everlasting Place.

J. D. Burns:—

As helpless as a child who clings
Fast to his father's arm,
And casts his weakness on the strength
That keeps him safe from harm;

So I, my Father, cling to Thee,
And thus I every hour
Would link my earthly feebleness
To Thine Almighty power.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६॥

Renouncing all Acts (Dharmas), come to Me as thy only refuge; I shall liberate thee from all sins; do thou not be grieved.
Ch. XVIII.-66.

The climax of the Lord's teachings is reached. The Lord invites each one of us directly to seek Him as our only Shelter. Once when we are under His protection and feel Him as our sole refuge, we are free from the bonds of actions, which become as offerings to the Lord. Being unattached to the actions, we are liberated from sins. Then there will be no scope for grief on account of any action.

Accept this life, O Lord, that we may rise higher and feel Thy great protection in our distress and helplessness and be free from sins and sorrows.

Cowper:—

Happy the man who sees a God employed
In all the good and ill that checker life!

Shakespeare:—

O God, Thy arm was here;
And not to us, but to Thy arm alone,
Ascribe we all!

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥
(अध्याय १८) [७८]

Wherever is Sri Krishna, the Lord of Yoga, wherever is Arjuna, the expert at the bow, there are prosperity, victory and unchanging justice, this is My Faith.
Ch. XVIII.78.

Wherever there is a man of action ready to do his duty like Arjuna with Lord Krishna, the Truth as his Guide, Preceptor and Counsellor, there shall always be victory and prosperity. Let us feel, the Truth is our charioteer, always with us in the battlefield of life, protecting us when we miss our aim, instructing us best in our fight, driving the chariot of our life, safe through the battle towards victory and success of this Life. Let us bow to Him and crave for His Grace. Peace.